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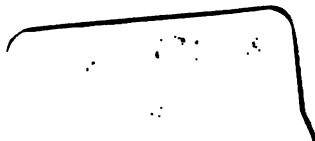
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HEAD AND HAND









Gustavus III. and the Foasant Girl.—Page 26.

# HEAD AND HAND

OR

## THOUGHT AND ACTION

IN RELATION TO

## SUCCESS AND HAPPINESS

BY THE

REV. R. W. FRASER, M.A.

AUTHOR OF 'ELEMENTS OF PHYSICAL SCIENCE,' ETC.

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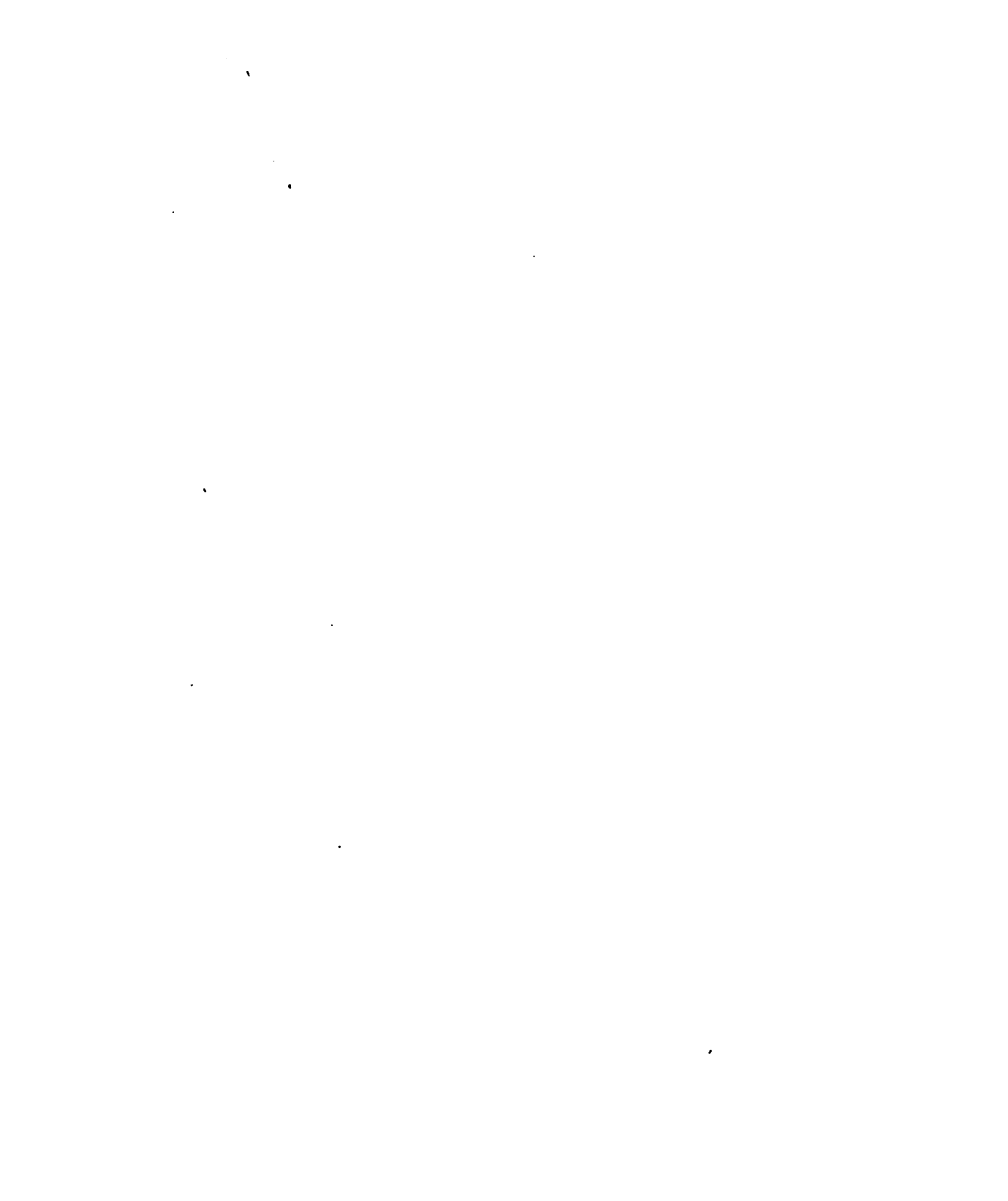
## P R E F A C E.

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WHAT has been said of History may be affirmed also of Biography, that it is Philosophy teaching by example; and as example is more efficient as a method of conveying lessons of practical wisdom than precept, however eloquently expressed, it is the Author's hope that this little book may commend itself to the intelligent reader.

Its object is to point out, and to illustrate by interesting examples from ancient and modern Biography, the principles and the practice on which Prosperity and Happiness depend.

*November 1860.*



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# HEAD AND HAND.

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## CHAPTER I.

### GENERAL LAWS; THEIR UNIFORMITY OF ACTION.

RELATION of Mental Qualities to Prosperity, &c.—Childhood ; the Domestic Relations—Filial Affection ; its relation to Prosperity in mature years—Examples of it : Manlius—Cicero and Quintus—Metellus—Alexander the Great—Epaminondas—Appius—Gustavus III. and the Peasant Girl—Frederick the Great and the Pomeranian—The Swedish Prisoner, &c.

THE power of gravitation causes rivers to flow downward ; intense cold renders water solid—intense heat converts it into vapour ; an acid neutralises an alkali ; an electric spark causes a mixture of hydrogen and oxygen gas to explode with violence. In these, and in thousands of other phenomena in physics and chemistry, the laws of the material world prove that a uniform and immutable relation subsists between causes and effects.

It is not difficult to perceive the importance of this uniformity and regularity. One or two

examples, out of the thousands that might be given, will be sufficient for this purpose.

Suppose that, owing to some caprice in nature, there were times and occasions, irregularly occurring, when steam could not be generated, or, if generated, that it was occasionally found to possess none of its elastic power ; or that it sometimes appeared as a permanent gas, and therefore incapable of being suddenly condensed—it is plain that this want of uniformity would be fatal to its application, unless, perhaps, in some very partial and imperfect manner. It would neutralise all the efforts of the most skilful engineer.

Or suppose that the compass, whose value depends on its pointing uniformly to the north, should, instead of constantly obeying the magnetic laws, occasionally point to the east or west. This circumstance would render it utterly inadequate as a guide on the pathless ocean.

In a word, the power of counting on the operation of natural causes in producing their effects with the same certainty as we count upon the rising and setting of the sun, the ebb and flow of the tides, or the influence of gravitation, is absolutely essential to the exercise of human ingenuity and the progress of the human race. Without such certainty the intellect of many would, in a great measure, be exercised in vain. There can be no physical science unless

there are fixed laws and uniform principles to constitute its foundation.

Apply these remarks to the intellectual and moral powers of the human mind. Those powers, and the results of their action, are under the control of fixed laws not less uniform in their influence than those which relate to material substances. If they do not always appear to be so, it is because it is always difficult, and sometimes impossible, to subject their subtle and complicated operations to a sufficient scrutiny.

Thus—to give an illustration or two—the exercise of the mind in reasoning, in remembering, in imagining, strengthens and matures the intellectual faculties with the same certainty as any material causes produces its appropriate effect. In morals, again, the exercise of the qualities of integrity and punctuality produces confidence towards their possessor as surely as a natural law issues in its proper result. This relation of intellectual and moral causes and effects is of no less moment to the advancement of human society and individual happiness than the material causes and effects, already referred to, are to the exercise of the human intellect. If no uniformity and no certainty whatever existed in the operations of mind and their results—if the intellectual faculties could not be improved by exercise, and knowledge could not be increased by

study and meditation—if moral and intellectual excellence could not with certainty command respect and admiration, or result in success in life, every stimulus to intellectual exertion and to the progress of humanity would be taken away. It is the fixed and uniform character of the laws of mind, from which every effort after the allotment of excellence derives its support. The more this is clearly perceived and understood, the greater will be the success and happiness of individuals, and the more vigorous the progress of human society.

All persons who have been eminent for their excellence, or remarkable for their success in life, have been more or less distinguished for the possession and exercise of those intellectual and moral qualities, which, according to the laws of mind, issue in the advantages they have obtained. It need hardly be said that it therefore necessarily follows, that those who are remarkable for their intellectual and moral qualities are most likely to be successful in life.

It is not, however, our intention to present the reader with a scientific treatise on moral philosophy. Our sole purpose is to point out some of the chief causes of individual success and happiness, and to furnish from history and biography some illustrations of those intellectual and moral qualities on which that success and happiness chiefly depend. In doing this, the most natural and obvious method

is first to take into view the qualities belonging to the earliest periods of life, and which find their sphere of action in the domestic circle. These qualities have their birth in the filial and paternal relations, and on their development in childhood depends, in a great measure, the possessing of that happiness and success afterwards to be obtained in the business of life.

Thus the filial relation, and the affection which springs from it, originate confidence in the wisdom of parental control, belief that the parental authority, even although the exercise of it be disagreeable, is consistent with happiness; they produce, therefore, obedience, submission, and respect, from the child to his parent. Such qualities are not meritorious, it is true, but they are highly amiable; and they never fail to indicate that healthful soundness of mind from which, in maturer years, everything may be hoped. Those who are distinguished in childhood for that affection to their parents which results in the qualities now mentioned, may, from the very constitution of their minds, be expected to excel in those other qualities requisite in their commerce with the world; while those who are undutiful in childhood, seldom turn out good in any other relation of life; and for the obvious reason, that moral and intellectual excellence cannot exist where the greatest of all obligations produces no effects.



In early life, therefore, and in the quiet sphere of the domestic circle, a character which affords the promise of future excellence, is one in which the Head and the Hand are in union; or, in other words, in which the perfection of our relationship is accompanied by the practice of the duties which that relationship demands.

Some striking examples of filial affection, and of the qualities to which it gives birth, are recorded in the biography of illustrious persons in ancient times.

The Roman historian Livy records a striking instance in the conduct of Manlius, the son of the Roman dictator of the same name. The dictator, it appears, had exercised great cruelty towards the citizens during his administration, and at the close of it was cited to answer for his conduct by Pomponius, a tribune of the people. Among the accusations against him was that of treating with extreme severity his own son, a youth of excellent disposition, and against whom there existed no sufficient cause of complaint; and certainly no such cause as warranted the harshness with which his father treated him. He had, notwithstanding, been banished from the city, from his home, and from the companionship of those of his own age and rank, and compelled to occupy himself with labours of the meanest and most servile kind.

The public indignation against Manlius was extreme. The only person not exasperated against him was the object of his severity himself, who, notwithstanding the treatment he had received, was in the utmost anxiety lest he should involuntarily furnish matter of accusation against his father. To ward off the peril to which he saw his father exposed, he adopted an extraordinary expedient.

Early one morning, having returned to the city armed, he proceeded directly to the house of the tribune, who, awakened from his sleep, readily admitted him, on the expectation that he would reveal some new act of severity by which the elder Manlius might be more readily condemned. The attendants having withdrawn, and the young man finding himself alone with Pomponius, unsheathed his sword, declaring that he would instantly put him to death unless he swore never to hold an assembly of the people to accuse his father. The threat was successful, and the tribune solemnly swore to the agreement dictated by Manlius. On the subject of this anecdote, Valerius Maximus, by whom it is also recorded, observes, that if filial piety is to be commended when exercised towards kind and affectionate parents, how much more praiseworthy must it be in a case like this, in which the natural affection, instead of being fostered by parental kindness, was met with cruelty and harsh-

ness ! The young man thus remarkable for his affection to his father, subsequently proved that he possessed some of the highest qualities necessary to distinction. In valour and heroism, he was not surpassed by the most illustrious youths of his own age ; and had his life been prolonged, he would, it is probable, have achieved a reputation as high as that of any of those illustrious men whose annals adorn the history of ancient Rome.

Plutarch records a beautiful instance of filial affection in a young man, who was the nephew of the great philosopher and orator, M. T. Cicero, and who proved himself worthy of such a relationship. During the second triumvirate of Rome, Cicero and his brother Quintus were among the numbers proscribed. On being made aware of the circumstance, they both fled with the intention of proceeding into Macedon, where Brutus then was. Quintus, however, to make suitable provision for the journey, returned home ; but his return was quickly known, and the house was surrounded by his enemies. Quintus had concealed himself so effectually, that the soldiers could not discover his hiding-place, and, enraged at this disappointment, they seized upon his son, and put him to the torture, in order to extract from him information as to the place of his father's concealment. But in vain did they subject the youth to the most exquisite torments. His noble

spirit bore the utmost suffering with heroic fortitude, and he proposed his readiness to die rather than betray his beloved father to his enemies. But the unhappy Quintus was not far off, and one may readily imagine how he must have been affected by the groans of a son voluntarily suffering an excruciating death to save his father's life. He could not endure it. He hastened from his hiding-place, presented himself to the assassins, and conjured them with tears to put him to death, and to dismiss the innocent child, whose conduct, he assured them, would meet with the highest approbation from the triumphers themselves. But the inhuman monsters, unaffected by the display of paternal affection on the one hand, and filial love on the other, resolved that both should die. Then arose the contest of tenderness as to which should be the first to die; but this the assassins speedily terminated by putting them both to death at the same time.

We are told by Appian that, after the famous battle of Actium, which made Octavius master of the world, he held a council at Samos, to examine the prisoners who had been engaged in the party of Antony, his opponent. Among these was Metellus, a man of very advanced age, oppressed with infirmities and distress, disfigured by a long beard and neglected hair, and clad in the most wretched apparel. One of the judges was the son of this

unhappy prisoner, and on recognising his father in so miserable a condition, he descended from the tribunal, embraced him with tears, and thus addressed the conqueror: 'Cæsar' he said, 'my father has been your enemy, while I have faithfully served you; if he merits punishment, I deserve reward. The favour I request is, either that you spare him, for my sake, or permit me to die with him.' Octavius could not resist the appeal, and old Metellus gained his life and liberty.

An incident related by Quintus Curtius, which occurred after the defeat of the army of Darius by Alexander the Great, not only places the character of that extraordinary man in a most noble point of view, but strikingly exhibits the beauty of filial affection; and not only its perfect compatability with the sternest virtues of a warrior's character, but even the necessity of it, in order to render any character truly admirable. Alexander had taken the family of Darius prisoners; but nothing could exceed the delicacy and tenderness of his demeanour toward them. The mother of the Persian king was included among the prisoners, and her he treated with the same deference and respect as if she had been his own mother—a course which her age, her rank, and her misfortunes may indeed have disposed him to take, but which was doubtless prompted by his own filial affections.

He presented to her a quantity of rich stuffs he had received from Macedonia, together with the artificer who wrought them ; and he desired his messengers to inform her that she might make her grandchildren learn the art of weaving them, by way of adding to their amusement. Sysigambis, which was the name of the Persian princess, was far from being gratified by the message thus delivered to her ; she looked upon it as an insult, because, in her native country, to work on wool was considered by the women an employment of a most ignominious kind.

Perceiving the distress he had thus unintentionally given, Alexander paid a visit to Sysigambis, and made to her the following beautiful apology—thus exhibiting a degree of tenderness and consideration which cannot be sufficiently admired : ‘Mother,’ said the illustrious warrior, ‘the stuff in which you see me clothed was not only a gift of my sisters, but was wrought by their fingers. Hence I beg you to believe that the custom of my country misled me ; and do not consider that as an insult which was entirely owing to ignorance. I believe I have not as yet done anything which I knew interfered with your manners and customs. I was told that among the Persians it is a sort of crime for a son to seat himself in his mother’s presence without first obtaining her permission. You are

sensible how cautious I have always been in this particular, and that I never sat down till you had first laid your commands upon me so to do. As the highest testimony of the veneration I have for you, I always called you by the tender name of mother, though this belongs properly to Olympias only, to whom I owe my birth.'

The same Latin historian, by whom the preceding incident is recorded, gives an account of the conduct of Epaminondas, which likewise places the character of that distinguished soldier in a most admirable light. He was not only one of the ablest generals Greece ever produced, but one of the best men. He raised the city of Thebes to its greatest glory, and when he died, the place he had rendered celebrated sunk into its original obscurity. After the celebrated battle of Leuctra, Epaminondas was justly considered not only as the conqueror of Sparta, but as the deliverer of Greece itself; and, in a word, as the greatest captain that ever lived. But the universal applause he received, so capable of making the general of an army forget the man in the victor, and neglect the claims of domestic virtue for those of public heroism, Epaminondas exclaimed: 'The joy I feel arises from my sense of the happiness which the news of my victory will give to my father and mother!'

Another instance is related by Appian, in which,

during the proscription under the second triumvirate of Rome, a youth of the name of Appius renewed the example of filial piety for which the poet has celebrated the hero of Troy, Æneas. The father of this young man, finding himself included among those condemned, and being infirm from his advanced age, thought that the brief and uncertain remains of his languishing life not worth the pains of preserving, and resolved, accordingly, to await the executioners at his own house, without attempting to evade the decree. His son, however, was of a different opinion; and few as might be the remaining years of his venerable parent, his life was so precious in his view, that he determined to save it at the risk, or, if required, by the forfeiture of his own. He took the old man on his shoulders, and made his escape from Rome, laden with the precious burden, and not without the admiration and sympathy of those who witnessed the exhibition of his filial love. Happily, he baffled the officers of the triumvirate, and, finding his way to the coast, escaped with his father into Sicily. On his return to Rome, when the danger was over, the citizens, to whom his filial affection had now become generally known, raised him, in token of their admiration, to the ædileship; and as his patrimony had been confiscated, they voluntarily assessed themselves, and raised funds to meet the whole expenses of his installation, and



to purchase an estate of twice the value of that which had been lost.

Such are a few of the many interesting instances of filial affection recorded of distinguished persons in ancient times ; they are all the more admirable because exhibited by those who were entirely uninstructed by revealed truth. But modern times have afforded many illustrations of a similar kind, to some of which we shall now refer.

On a fine summer morning, a gentleman riding through a village near Stockholm, observed a peasant girl, of interesting appearance, drawing water from the village well ; and being thirsty, he pulled up his horse and begged her to favour him with a draught. The damsel complied, and with artless simplicity held her pitcher to the stranger's lips. On thanking her for the draught, the gentleman spoke to her of her occupations, and assured her that if she would go to the capital he would have great pleasure in endeavouring to find for her a good situation, in which she might be much more comfortable than she seemed to be.

'Ah, sir,' replied the girl, 'I am unable to accept your kind offer. I am not anxious to rise above the condition in which the providence of God has placed me ; but even if I were desirous so to do, I could not for a moment hesitate to reject your most kind proposal.'

‘For what reason?’ inquired the stranger, not a little astonished.

‘I will tell you frankly, sir,’ said the damsel. ‘My mother is poor and in very bad health; she has not a soul but myself to assist or comfort her in her afflictions; and no consideration in the world shall for a moment tempt me to leave her, or avoid those duties which her state demands, and my affection for her suggests.’

‘And where do you live, my good girl?’ asked the gentleman, much interested.

The girl answered the question by pointing to a wretched cabin not far from the fountain, and the stranger, dismounting from his horse, desired her to conduct him to it. On entering the cottage, he beheld the girl’s mother stretched on a bed of straw, and weighed down with years and infirmities. Everything in the house proved the poverty of the inmates, but evinced, at the same time, the care and tenderness of the sufferer’s child. The stranger spoke to the poor woman, and expressed his sympathy.

‘Alas! sir,’ said she in reply, ‘I should truly be a most pitiable object were it not for my kind and attentive child. She labours to support me. She omits nothing that can tend to relieve me. But God will reward her for her love to her suffering mother!’

The prediction was quickly fulfilled. The stranger placed his purse in the hands of the village maiden, and with many kind expressions, took his leave. Soon after, the poor woman found there was a pension settled upon her for life, with the reversion of it to her excellent daughter. The stranger was Gustavus III., king of Sweden.

Frederick the Great, during a serious illness, when he found himself unable to procure sleep, was wont to wile away the tedious hours by conversing with his attendants. One of these was a young Pomeranian, the particulars of whose humble history he obtained by a series of questions. After inquiring as to his birthplace, the king asked if his parents were alive, and found that the only one surviving was his aged mother.

‘And how does your mother maintain herself, my good lad?’ inquired Frederick. The youth stated that it was by spinning, by which she was enabled to earn about sixpence a day.

‘That is very little,’ said the monarch; ‘she cannot live on so small a sum.’

‘In Pomerania living is cheap, please your majesty,’ said the young man, ‘and sometimes I am able to send her a few dollars.’

‘Bravely done!’ said the king, ‘you are a good youth. You have had much trouble with me; but

have patience ; continue to behave well, and I will reward you.'

A few nights afterwards, the Pomeranian was rewarded by receiving several pieces of gold ; and he found, to his great joy, that a pension was settled upon his mother.

In this, and in the preceding instance, mere filial affection was far from being the only quality displayed : reverence, respect, submission, obedience, were, it is obvious, largely developed in the minds of the young persons referred to. It is also obvious that self-control and self-denial, as well as other virtues, were in active operation, intensified, perhaps in a very considerable degree, by the filial affection which had for one of its chief objects the comfort and ease of the parent. In both instances, qualities of mind were possessed, and in some measure exhibited, which, in the business of life, would have led to success. In both instances, the rewards immediately obtained were not given in consideration of the filial affection only, but the other qualities also by which it was accompanied ; and those rewards may be considered as the types which, as a general rule, such qualities can sooner or later command.

Instances have not been wanting of some young persons who have been ready to give up their lives to save those of their parents, and of others who

have cheerfully sacrificed them for that purpose. We are informed that in Sweden a gentleman was condemned to death for certain offences said to be committed by him in the discharge of an important public office, although he had filled that office for many years with the utmost integrity, and without any suspicion whatever as to the fairness of his management. This unhappy gentleman had a son, eighteen years of age. The youth no sooner became aware of the danger which menaced his father, than, in the utmost anguish, he hastened to the judge who had pronounced the fatal sentence, and throwing himself at his feet, entreated, with intense earnestness, that he might be allowed to suffer death in the room of his father, whom he tenderly loved, and whose loss, he declared, he could not survive. The judge was beyond measure astonished at this request, and could not be persuaded for some time that the young man was sincere. Nevertheless, it was impossible for him to grant such a thing as the youth requested ; but he transmitted an account of the affair to the king, who immediately extended his royal clemency to the accused, granted him a free pardon, and conferred various marks of honour on his son.

Another instance of heroic self-devotedness, under the impulse of filial affection, may here be mentioned, in which, alas ! the result was painful in the extreme.

Some winters since, several Dutch gentlemen set forth upon a journey from Rotterdam to Amsterdam, intending to skate across one of the broad meres which occur in that country. They had a distance of twelve miles over which to pass, and were pursuing their way over the smooth ice with great velocity, when it suddenly gave way, and four of the five travellers were precipitated into the water. Two immediately perished; the remaining two, father and son, were both remarkably fine men. The father was an expert swimmer, and was thus able to support both himself and his son, while he gave directions to the only person who had not fallen in as to the manner in which he should best be able to extricate them from the imminent danger they were in. At length he gave utterance to the thought, that his son's continuing to hold him would cause the death of both. No sooner did his son hear this, than he formed his resolution. He tenderly kissed his father, and with the familiar and endearing expression he was accustomed to use in that home he should never see again, bade him 'good-night,' loosed his hold, and deliberately resigning himself to inevitable death, sunk beneath the waters. His heroism saved his father's life, and although he lost his own, his name is worthy of being immortalised in the annals of filial love.

It will be perceived that the examples of filial affection thus cited have been exhibited by persons who were beyond the period of childhood, and even arrived at the age of maturity. This, however, is a circumstance which, so far from detracting from the beauty and amiability of that affection, only renders it more admirable.

But, to return to the statement already made—the development of filial affection—the performance of the duties which the filial relation demands, and the exercise of the qualities to which that relation gives birth, are intimately connected with success and happiness in mature years. The domestic circle is indeed the school in which are learnt and practised the qualities that lay the foundation of future excellence. It is now requisite, however, to notice another class of affections which have their sphere of development in the family, and which, like those already referred to, are intimately related to the happiness and prosperity of those by whom they are cherished.

Thus, for example, fraternal affection implies an earnest desire for the happiness of others—nay, it makes our own happiness depend on that of others ; it requires, moreover, the spirit and practice of self-denial, as necessary to the promotion of its objects. It is sufficient to state this without going into detail

as to the various affections it tends to cherish, in order to prove that it has an intimate relation with our success in life, inasmuch as the qualities to which it gives birth are among those best adapted to secure that success.



## CHAPTER II.

### DOMESTIC RELATIONS.

FRATERNAL Affection; its influence upon character; its relation to Success in Life—Artabazanes and Xerxes—The Sons of Cemen—The Portuguese Brothers—Intellectual and moral qualities observable in such instances—Importance and value of such qualities in Public Life.

MANKIND owe to each other the exercise of kindness and good-will, independently of any claims arising from consanguinity. But the obligation is greatly strengthened where the ties of kindred exist; and, moreover, the domestic affections constitute an original portion of the human mind. As, therefore, nothing can be more hateful than discord and animosity among those allied to each other by nature, so nothing is more beautiful and appropriate than harmony and mutual affection.

We refer at present to the affections due to each other by the children of the same family. Those affections are not only productive of happiness in the domestic circle which is the scene of their exercise, but they afford preparation for the development of principles in the wider sphere of public life, which fit those under their influence to become useful and

valuable members of the great brotherhood of mankind. Hence, fraternal affection, when fostered and matured, lays the foundation of some of the best and noblest qualities of the human heart, and forms one of the surest steps to the possession of happiness and prosperity.

It has often been observed that nothing so readily interrupts the love which ought to subsist between the children of the same parents, as questions of personal interest or of a pecuniary kind. It is humiliating, as well as lamentable, that such questions, although comparatively minute, are often permitted to estrange and separate in mature years those who owe each other the tender affections of kindred, and who are bound by the ties of relationship to exercise more kindness and consideration towards each other than towards strangers; and in all their actions to illustrate those principles of strict and rigid justice, which even the greatest stranger has a right to demand. Indeed, intimate relatives are often known, in their mutual transactions, to violate with little hesitation the sacred rules of equity and justice, as if the intimacy of their mutual relationship rendered a departure from equity less open to censure, or less criminal than when occurring in the intercourse of strangers. Persons who thus act are utterly destitute of true principle, for the rules of justice are immutable;

and so far from being open to violation under the sanction of relationship, that condition ought, in every generous and upright mind, to be their safeguard.

An instance is related by Plutarch, and referred to by other ancient authors, highly worthy of record—an instance in which the most important interests were involved, and with regard to which the brothers, who were parties in the matter, acted toward one another in a manner which affords an admirable example, not merely of fraternal affection, but of other high qualities which it brought into exercise.

The story referred to is this: Darius, the celebrated king of Persia, being about to undertake the expedition into Greece, to which he was incited by the defeat of his forces in the battle of Marathon, resolved, before setting out, to make arrangements as to the succession, lest, in the event of his death, a civil war might arise between those of his sons who claimed the throne. He was led to this resolution, not only because of his own advanced age, and the inevitable dangers of the war; but because, according to the laws of the Persians, its sovereigns were not allowed to go to war without having first named the person to succeed to the regal power. Darius had seven sons; three of these were by his first wife, and were born before he succeeded to the throne;

the remaining four were the children of the second wife, the daughter of Cyrus, and were all born after their father had become king. Artabazanes was the eldest of the former family, and Xerxes of the latter. Each laid claim to the succession after their father's decease ; but the grounds on which their respective claims rested differed very considerably. Artabazanes held that he had the greatest right to the throne, inasmuch as he was the eldest of all the seven brothers; and, in accordance with the practice of all nations, he regarded himself as possessed of a prior claim by reason of his right of primogeniture. Xerxes, on the other hand, maintained that he was the eldest son, not of Darius as a private person, but of Darius as king, having been born, as already mentioned, after his father's accession to the sovereignty of Persia ; and farther, he maintained that this gave him the best right to the throne, according to the practice of the Lacedæmonians, who admitted none to inherit the crown but such as were born after their father's possession of it. But he, moreover, held that, as his mother was the daughter of Cyrus, the founder of the Persian empire, it was more just that the regal authority should devolve upon one of the descendants of that great man than upon one who was not related to him. The claim of Xerxes was considered the stronger, and the right of succession being deter-

mined in his favour, he took possession of the throne, displayed the ensigns, and exercised the functions of the sovereignty. It does not appear, however, that Xerxes intended the arrangement to be final until more maturely considered, for his brother Artabazanes was absent when Darius died, and when Xerxes assumed the royal authority. Accordingly, on his brother's return, he laid aside the insignia of power, went forth to meet him, and treated him with the utmost respect and deference.

Nothing could exceed the prudence, the sound sense, and the brotherly affection with which those two illustrious princes acted on this occasion. Instead of having recourse to arms, as they might each have done, and causing, for their own personal aggrandisement, the dismemberment of the empire, and as well as wide-spread misery and bloodshed, they resolved to submit their claims to arbitration; binding themselves to abide by the decision, whatever it might be. During all the period preceding the award of the arbitrator, who was their uncle Artabanes, the two competitors treated each other with the utmost consideration, demonstrating in every possible way the depth and sincerity of their fraternal friendship. They kept up a continual intercourse with each other, by presents and by entertainments, exhibiting the utmost mutual esteem and confidence, banishing all fears and suspicions, and manifesting a

cheerful confidence of being perfectly secure in each other's justice and affection. It has been justly remarked by an ancient writer, that the spectacle thus-exhibited was worthy of the highest admiration ; for, whereas most brothers would dispute with the greatest violence about a trifling patrimony, those two great men waited with the noblest and most dignified moderation for a decision, which was to deprive one of them of the greatest empire in the world.

Artabanes at last gave judgment. It was in favour of Xerxes, and finally decided the claim which had already in some measure been disposed of. But the instant the decision was pronounced, Artabazanes prostrated himself before his brother, acknowledged him as his master and his sovereign, and conducted him to the throne with his own hand, thus exhibiting a most magnanimous spirit, a greatness of soul truly royal, and far superior to all human dignities. Nor did Artabazanes cease with this act to manifest his love to his brother. He continued firmly attached to his interests, devoted himself to their maintenance, and at last sacrificed his life in the service of Xerxes, at the battle of Salamis.

There is on record, in the writings of Cemeu, an oriental philosopher, an instance of fraternal affection so similar to the preceding, and so interesting

and beautiful in itself, that we shall here present it to the reader. A Chinese sovereign at his death left three sons, the eldest of whom, by the laws of the country, was entitled to succeed to his father's throne. The king, however, like many other parents, had most affection for his youngest child, and, some days before his death, he declared him his successor, to the exclusion of both his brothers, and especially the eldest, who possessed a legal right to the throne. But after the king's death, the people, considering what the laws of the country required, resolved to elevate the eldest son to the sovereignty, of which they held him to have been unjustly deprived. This design met with universal approval; but the new king, calling to mind his father's last words, rejected the offer, and, taking the crown, placed it on the head of his youngest brother, declaring that he renounced it, and considered himself unworthy of it, being excluded by his father's will, and his father could not now retract what he had done. But the youngest brother, deeply affected by this generosity, earnestly entreated him not to oppose the wishes of the people, urging upon him the consideration that, in reality, he alone was the lawful successor to the crown which he refused, and that their father had not the power to infringe the laws of the nation; that he had suffered himself to be betrayed by an extravagant love of himself, his

youngest son ; and, in a word, that the people had the power to redress the wrong, and prevent any violation of the established laws. Nothing that he could urge, however, was sufficient to prevail on his eldest brother to accept the crown. Neither of the princes, indeed, would yield in this generous and affectionate contest ; and as they perceived that the dispute would be endless, they both retired from court ; and both being at the same time conquered and yet victorious, they retired into private life, to spend their days together, leaving the kingdom to their third brother.

Modern times have afforded many very admirable instances of fraternal affection, of which we shall adduce two.

Early in the sixteenth century, a large Portuguese ship, bound from Lisbon to Goa, was wrecked on the south-eastern coast of Africa, and out of some twelve hundred souls, only twenty persons escaped alive from the scene of the disaster. The boat in which they left the wreck had but a small stock of provisions on board, and it became requisite that, to make the provisions hold out, some of those on board should be cast into the sea. It was agreed that four of the number on board should thus perish. Three of them submitted cheerfully to their fate ; but the fourth thus condemned to die was a Portuguese gentleman who had a younger brother in the boat,



who, seeing his brother about to be thrown overboard, tenderly embraced him, and with tears besought that he should die in his stead, enforcing his arguments by telling him that he was a married man, and had a wife and children at Goa, besides the care of his three sisters, who absolutely depended upon him ; that as for himself, he was single, and his life was of no great value : he implored, therefore, to be permitted to supply his place. The elder brother, astonished and deeply affected by conduct so noble and so generous, replied, that since it had seemed good to divine Providence that the lot should fall upon him, it would be wicked and unjust to permit any other to die for him, especially a brother to whom he was so infinitely obliged. But the younger brother persisted in his purpose ; he would take no denial. He threw himself on his knees, and held his brother so fast that the company could not disengage them.

‘Ask me not, my dear brother,’ said the elder, ‘Providence has decreed that I shall die. Nay, nay ; listen to me, I beseech you. I shall fulfil the decree. And, oh, be a father to my children ! and be a protector to my wife and to our sisters ! This is to be your duty ; fulfil it, as you hope we shall meet again in the better world. And now, one embrace, beloved brother and friend.’

‘No, no !’ exclaimed the younger, in the utmost

anguish, 'live, my brother ! I must, I shall be your substitute !'

Thus the two brothers strove who should save the other by sacrificing himself. It was a scene in which the utmost tenderness and the noblest heroism were displayed, and amidst the misery, and all but despair of those in the boat, there must have been some who deeply felt so touching a display, at once of generosity and affection.

The elder brother at last yielded to the entreaties of the younger, whom, indeed, no consideration whatever could move from the resolution he had formed. The gallant youth was cast into the deep. But he was an expert swimmer, and was able to keep up with the boat. At length, however, he took hold of the rudder with his right hand, and this was perceived by one of the sailors, who, seizing a sword, struck off the hand with one blow. The young man then caught the rudder with the left hand, which in like manner was cut off. He then still supported himself in the water till those in the boat, moved with pity, resolved to take him in. 'He is only one man,' they said, 'let us try to save him !' They rescued him accordingly, and bound up his wounds as well as the time and place would permit. In the course of the next morning they discovered the coast of Mosambique, and landed not far from one of the Portuguese colonies, whence they soon

after sailed for Goa. Linschoten, a writer of good credit, who gives the account in his voyages, states that he supped with the brothers on the night of their arrival at Goa, and had the story from their own lips.

How interesting, how beautiful are such examples of filial and fraternal affection! How honourable to humanity! How illustrative at once of the wisdom and goodness of the Author of Nature, that there should be implanted in the human heart, affections in themselves so admirable, so capable of ennobling those who cherish and exercise them, and so adapted to confer good upon others! If even among those to whom Christianity is unknown, such displays of affection have occurred as are worthy to be kept in perpetual remembrance, how much more worthy of esteem and admiration ought not the display of those affections to be, under the fostering power of those influences of divine truth, which are intended to excite and refine our nature!

Let the reader reflect upon the intellectual and moral qualities which, in the instances now related, had their birth in fraternal affection. He will at once perceive that sentiments of the noblest disinterestedness, justice, generosity, and benevolence, and the most heroic and sublime self-denial, were brought into active and energetic exercise under the sacred influence of brotherly love. Such

qualities are intimately connected with our own happiness and success, they who exhibit them in action, amidst the complicated relations of society, are most likely to gain that confidence and good-will from others which so often lie at the foundation of prosperity.

We revert once more to the affirmation already made, that those who in youth are remarkable for the warmth and energy of their domestic affections, may be expected to excel in those qualities requisite to their success and happiness in maturer years.

## CHAPTER III.

### LESSONS DERIVABLE FROM THE ANIMAL WORLD.

**INDUSTRY**—Diligence—Perseverance—Application of those qualities in the pursuit of Knowledge—How far mere Genius without Perseverance is available ; an instance in illustration—Instances of successful application with little or no instruction from others : Ferguson the Astronomer—Murray the Linguist—Stone the Mathematician—Britton the Literary Man—Miller the Geologist and Editor.

MANY important lessons may be learnt from the animal world. Every one is familiar with the anecdote of Bruce and the spider, from which we learn how the patriot, in a time of depression, was encouraged to renew his exertions in his country's cause, by the indefatigable, and at length successful, efforts of the insect to effect his purpose. Solomon recommends the sluggard to learn wisdom from the ant ; and we are told that the celebrated warrior Timour drew an important lesson from the conduct of that industrious insect ; although we may presume that in so doing, he was not aware of the counsel given by the Hebrew monarch. 'I was once forced,' says Timour, 'to take shelter from my enemies in a ruined building, where I sat alone many hours.

Desiring to divert my mind from my hopeless condition, I fixed my observation on an ant that was carrying a grain of corn larger than itself up a high wall. I numbered the efforts it made to accomplish this object. The grain fell sixty-nine times to the ground, and the seventieth it reached the top of the wall. This sight gave me courage at the moment, and I shall never forget the lesson it conveyed.' An eminent naturalist mentions, that when he was in Borneo, carrying on his researches in his favourite science, he was greatly interested by the conduct of a huge stercoraceous beetle, the industry and perseverance of which were marvellous. The beetle he refers to is of great size, and it is in the habit of forming a large ball of the dung of the wild boar: in this it deposits its eggs, and after carrying it sometimes to a great distance, buries it in a hole in the ground, which it digs for the purpose. As the naturalist wandered through the forest, he discovered a beetle engaged in the transport of one of those balls in which his eggs were deposited. The insect had arrived at a steep acclivity, up which it was requisite to convey the ball. The difficulty here was extreme. The globular form of the body caused it to roll down again, like the stone of Sisyphus, before it was carried or pushed half-way up. The beetle had, it is probable, been labouring at his almost hopeless vocation long before the

naturalist observed him, who saw the creature make a great many abortive attempts to accomplish the desired feat before success rewarded the incessant and persevering labour.

Now, be it observed that the foresight, the industry, the diligence, the unwearied perseverance, which the creatures referred to appear to exhibit, are derived entirely from instinct. The power and impulse of instinct compel them to do a certain thing without leaving them any choice, or permitting them any exercise of judgment as to the time or way in which this particular thing is to be done. They proceed, as it were, in a straight line to their object, without any attempt to accomplish by some easier way. Of this the land-crab is a remarkable illustration, for in its route to the sea-shore, it proceeds in a straight line; but if it encounters any impediment, however lofty, instead of proceeding round the base, it keeps rigidly in its course by ascending one side and descending the other. Instinct is, in fact, a blind impulse by which the creature, actuated by it, proceeds to carry out a certain object, and nothing short of absolute impossibility, or death itself, can hinder the accomplishment of that object.

Blind, however, as instinct is, and independent as it is of choice or judgment, a very important lesson is derivable from its phenomena, mysterious and

inscrutable as the immediate cause of those phenomena may be. The instinct is a power, a tendency, implanted by the divine Author of Nature, and from the very nature of this impulse, it is plain the purpose is not in the creature endowed with the instinct, but in Him who gave it, and who, it is obvious, saw that it was sufficient for the accomplishment of that purpose, to bestow the tendency to do a certain thing, in one particular way, and no other, notwithstanding the various difficulties or hindrances that might occur. In other words, it is plain that the All-wise Creator perceived that, by giving such an instinct as would cause the creature to persevere under all circumstances, the end in view would in general be accomplished. Now, if in the case of an irrational creature, an indomitable impulse to perform some particular function were sufficient, in the estimate of the Author of Nature, to secure the performance of that function, it is impossible not to perceive that industry, diligence, and perseverance, are still more certain to bring about the end in view when exercised by a rational being, who, in virtue of his reason, can apply those qualities in a great variety of ways in effecting his special design.

Of this the history of a great multitude of persons in every rank and condition in life affords ample testimony. Presuming that there are no absolute



impossibilities in the way, there is perhaps no object that diligence, industry, and perseverance may not accomplish. Those who are remarkable for such qualities seem to be supported, amidst all the difficulties that lie in their way, by a sort of consciousness of possessing ability to achieve their purposes ; they appear to be impelled by a kind of instinct towards those purposes. Quickness of perception, brilliancy of imagination, readiness of memory, soundness of judgment, or whatever combination of intellectual qualities belong to what is called genius, are, however excellent, of little value without the homelier qualities of industry, diligence, perseverance. Very inferior intellectual powers, combined with the latter qualities, may be ultimately much more successful than the former qualities without them. Slow but steady in its advance, the tortoise overtakes and overcomes in the race the swift but sleeping hare. In a very eminent school in which the author was placed in his early days, he remembers there were in his own class two boys of very different powers, and who were a remarkable contrast to each other. The one was brilliant in the extreme, possessing all the qualities attributed to genius. He learnt his lessons with amazing quickness and facility ; he exhibited the most marvellous readiness of reply. He seemed to attain the knowledge of an author's meaning by a kind of intuition. He was gifted with the subtle

power of seeing remote resemblances ; in other words, he was a brilliant wit. He was, in short, *facile princeps*, and everything he undertook he could easily perform. But the rapidity of his powers were a snare to him. He often procrastinated in preparing his lessons till very near class-time, and disdaining continuous toil, he worked only by fits and starts. All his class-fellows felt that he did great injustice to himself. The other was a boy of whom no one expected anything ; he was generally about the middle of his class, and often below it ; he was extremely slow in perception ; he had a tenacious but not a ready memory ; it was not without great labour that he could prepare his lessons ; and so little brilliancy had he, that he was utterly unable to understand a jest, or see what there was to smile at in the smartest *bon mot*. He possessed, however, remarkable powers of application. Knowing that he was not able to perform his work with rapidity, he had acquired the habit of perseverance, and, to the amazement of all the class, he carried off from his brilliant competitor a very distinguished prize, which the other had all the abilities to gain, except the homely power of continued perseverance.

Every great school is more or less an epitome of human life ; and what occurs in the narrow theatre of the class, is constantly taking place in the wide and broad arena of the world. The highest prizes

of life are from time to time carried off, by dint of plodding and perseverance, by persons contending with the greatest impediments, from those who possess the utmost possible facilities, but who lack the invaluable power of directing their energies with uniform and uninterrupted steadiness to the accomplishment of their objects.

The want of the power of steady perseverance is perhaps a constitutional defect in the structure, so to speak, of the mind. There may be a want of suitable equilibrium among the faculties, or there may be some want of force or authority in the dominating power of reason and judgment. But, be this as it may, the youth to whom the poet's words apply, '*abnormis sapiens crassâque Minerva*'—who is wise without schools and of home-spun mother-wit—often rises to positions by the power of perseverance, to which others destitute of that power never attain, however great their advantages have been.

Let us observe some of the illustrations of this subject, furnished by the history of those who, with little or no assistance, have distinguished themselves by the successful pursuit of knowledge, and by the ultimate attainment of more or less eminence in the world.

In a valley among the lonely hills of Banffshire, on a fine summer evening, there is a shepherd-boy

and his faithful dog. The flock of sheep which he has all day been tending are scattered over the rich pastures as far as the little brook which murmurs through the centre of the valley. The sun has already set, and the 'gloaming' is gradually coming on; all around is serene and quiet, and the silence is only occasionally broken by the bleating of a sheep, or the wild note of the curlew, not yet gone to his repose on the neighbouring hill. But the youthful shepherd has not been idle. All day long he has been busily occupied in forming wood wheels and pinions, and other pieces of mechanism, by means of a knife; for he has been constructing a clock, and the hours have passed swiftly and happily as he carried out his favourite scheme. But now, as the shades of evening advance, he has another occupation, all the more suitable, inasmuch as there is no longer sufficient light to work by. He has to carry out his study of the stars, which one by one now begin to appear. Stretched on his back, he holds between him and the sky a piece of thread, on which are strung a few beads, and those beads he moves along the thread till they cover certain stars, and so indicate the apparent distances of the heavenly bodies from each other, and these distances he then marks off on a piece of paper already covered with similar marks, the result of other experiments of the same kind. If we trace

the history of this youth a few years, we discover him seizing with avidity every opportunity of acquiring information, persevering in the pursuit amidst every difficulty, exhibiting indefatigable diligence and industry, and at length we discover him in London, a Fellow of the Royal Society, lecturing on his favourite science of astronomy, with the sovereign of Great Britain himself among his auditors. This was the astronomer Ferguson—a rare and valuable example of what may be done by energy, perseverance, and industry.

Another example of a similar kind may here be cited. Towards the close of last century, a young man, about nineteen years of age, came to the Scottish capital with a letter of introduction to the Rev. Dr Baird, an eminent clergyman of the Church of Scotland. The letter represented the bearer of it as an extraordinary genius, who, by incessant labour, and with very slender aid, had already acquired a large amount of scholarship. Dr Baird took an immediate interest in the young student, and, aided by two other learned men, subjected him to a severe examination. It was found that he could read, translate, and analyse with perfect facility the French, Latin, Greek, and Hebrew languages; that he had already made himself familiar with a large number of the most difficult authors in Greek and Latin; and that he possessed an amount of learning

far beyond what most men acquire under the most favourable circumstances.

The remarkable youth had himself, like Ferguson, been a shepherd-boy. He was a native of a wild romantic glen in the county of Galloway, where his father was a shepherd, so poor as to be unable to pay for his schooling. Yet the young man possessed an intellect of extreme activity, and a consequent thirst for knowledge, which nothing short of absolutely insurmountable impediments could resist. His extraordinary intellectual powers exhibited themselves during his childhood ; and, happily, a maternal uncle contrived, although not without difficulty, to put him to a humble school when he was only eight years of age. There, instead of engaging in play when out of school, this remarkable boy occupied himself in reading and mastering every book he could obtain. When he was only twelve years old he acted as tutor to two families, employing all his spare time in hard study, and his little remunerations in the purchase of books ; and continuing his habits of indomitable industry and perseverance, at last found himself, as is here related, in Edinburgh, passing a severe examination with the utmost credit, and obtaining the height of his ambition by entering the University of that city. In the course of a few years he became the clergyman of the parish of Urr, in his native county ; and in 1812, he was

appointed professor of oriental languages in the College of Edinburgh. This was Dr Alexander Murray. He died the year after his appointment to the chair, to the deep regret of all who knew him. Had his life been prolonged, his industry and acquisitions would have placed him among the greatest scholars of the age.

Another instance of a similar kind now claims our attention, which occurred in the earlier part of last century. One day the Duke of Argyle, a nobleman possessed of considerable scientific acquirements, was walking in his garden, when he observed a copy of Newton's *Principia* lying on the grass, and supposing it belonged to his own library, he was about to send it back, when the book was claimed by a young man, a son of his grace's gardener.

'What!' said the duke, 'this your book? Can you read it? It is Latin. Do you understand it?'

'I can read the Latin tolerably well,' said the young man, 'and I am able, I think, to comprehend the mathematics of the book.'

'How is that?' inquired the duke, greatly surprised and interested. 'How have you acquired this knowledge?'

'I learned to read ten years ago from a servant,' said the young man, who was at this time in his eighteenth year. 'One does not require to know

more than the letters of the alphabet in order to learn everything else.'

The duke's curiosity became greatly excited, and he put a variety of questions to the young mathematician, to which he obtained answers to the following effect: When the young man had first learned to read, some masons were at work at the ducal residence, and he had observed the architect employing a rule and compasses in making some of his calculations. He at once inquired into the use of those instruments, and was informed that there was a science of numbers, called arithmetic, employed in the calculations he had seen. He then purchased a book on the subject, and never rested till he mastered its contents. He afterwards heard of geometry and algebra, and having procured books on the subject, studied them, becoming a skilful algebraist and geometer. In the course of his studies in these his favourite sciences, he found that many of the best treatises on them were written in Latin and French. He accordingly procured books and dictionaries in both these languages, and quickly enabled himself to read the scientific works written in French and Latin; and thus had advanced by hard work, till he was able to follow the profound investigations even of Newton himself. Then, as he stated to the duke, he had learned all he knew by being acquainted with the alphabet. This youth was Edmond Stone, after-



wards a distinguished Fellow of the Royal Society, and the author of some valuable works on mathematical science.

In these instances, and others similar to them, little or no external assistance was at first obtained; the progress made resulted from the powers and energy of the individuals themselves. The intellectual abilities, resulting in such marvellous effects, were of the highest class; but without industry and perseverance, they could produce no effects worthy of admiration; and even in those instances where all the additional advantages of instruction are enjoyed, the same qualities are indispensable. We shall notice some examples of this kind, illustrating the absolute necessity of industry and perseverance under even the most favourable circumstances.

It will be observed, however, that several of the distinguished persons now to be referred to laboured under great disadvantages at first; but, upon being placed in favourable circumstances for the prosecution of their studies, they continued remarkable for those qualities which first brought them into notice, and without which the ablest and most judicious teachers must have failed to raise them into eminence.

Dean Tucker, having been engaged to dine with some friends in Gloucestershire, occupied the spare

time before proceeding to his friend's house by walking through the village in the neighbourhood. Happening to go into the shop of a poor weaver, of the name of White, he took up a dirty and shattered copy of the Greek Testament which lay on the table. Somewhat surprised to find the book in such a place, the dean inquired to whom it belonged, and whether there was any one there able to read it. 'The book belongs to a son of mine,' replied the weaver; 'he is always poring over books of that kind.' The dean was much interested, and desired that the lad should be brought to him. On conversing with him, he found that he had acquired a very accurate acquaintance with the languages of Greece and Rome. The dean desired he would come to him in the evening, when he was introduced to the company, and a collection was made for him. Under the patronage of the excellent dean, he was put to school at Gloucester; thence sent to Oxford, where his indefatigable labours and industry raised him to eminence. He became a Fellow of Wadham College, a canon of Christ Church, and professor of Arabic and Hebrew.

In the city of Canterbury, about the year 1765, there lived a man of the name of Abbot, a hair-dresser, who had a son named Charles, whose occupation it was, in his early years, to accompany his father, when engaged in his business at the

houses of his customers, and to carry his pewter basin, his razors, his hair-powder bag, and other implements of his trade. The barber, however, who is said to have been a decent man, and much respected, finding that his son was clever, and that he readily picked up and retained any instructions given him, resolved to put him to school, and give him the best education he could procure. He sent him accordingly to the King's School in Canterbury Cathedral. Here the little fellow displayed extraordinary powers of industry and application, and attained such remarkable proficiency, that the trustees, by a special vote, agreed to send him as an exhibitor to Oxford. Here he gained the highest distinction. He had been only a few days at the university when he obtained a scholarship, and in 1784 he carried off the prize for the Latin poem ; in 1786 he gained the prize for the English essay. He was subsequently elected Fellow of his College, and attained the appointment of junior tutor ; and having at length decided upon studying for the profession of the law—for which his intellectual powers peculiarly adapted him—he became the ablest lawyer of his time, attained the rank of Lord Chief-Justice of England, and was enrolled among the peers of the realm by the title of Lord Tenterden. Beneath his bust in the chapel of the Foundling Hospital, of which he was Vice-President,

there is a Latin inscription, which, after referring to his humble origin and his great eminence as a judge and a lawyer, concludes with these words : 'Learn, reader, how much in this country may, under the blessing of God, be attained by honest industry.'

Among the many instances which might be mentioned, of indefatigable labour and industry at school, there is not one more remarkable than that afforded by the early history of the celebrated Sir William Jones. He was in his seventh year when he entered Harrow ; two years afterwards he had the misfortune to break his thigh-bone, and this accident detained him from school more than a year, so that he had a great disadvantage to labour under. Yet, such was his assiduity, that he quickly recovered all he had lost by his absence, performing, with untiring diligence, numerous exercises not required by the ordinary rules of his classes. At twelve years of age he was removed into the upper school, at which time he had gained an extraordinary degree of learning, a knowledge of prosody truly wonderful, and a perfect facility in writing Latin verses in all the various kinds of metre employed by the classic poets. Such, indeed, were, at this period, his attainments, that not only did he regularly assist the boys of the highest classes in preparing their exercises, but found those in his own class happy to be his pupils. All this, no doubt, may be attributed to his

immense intellectual power ; but it must be carefully kept in view that, without industry, assiduity, and perseverance, that power, great as it was, could not have accomplished the results referred to. Dr Thackeray was, at that time, head-master of Harrow School ; and, although he was a man who carefully abstained from praising his pupils, from the belief that praise tended to make them vain, yet he had the highest opinion of Jones, and declared of him in private, that such were his energy and activity of mind, that if he were left naked and friendless on Salisbury Plain, he would, nevertheless, find the road to riches and fame.

The opinion thus expressed by Dr Thackeray is one to which our youthful readers cannot give too much attention. No condition seems more deplorable than that of a 'naked, weeping, helpless child ;' yet, from as hopeless a state the power of the human mind, exhibited in industry and perseverance, can raise the individual into eminence. Man's natural condition is very similar to that from which Jones's learned preceptor declared that his pupil would rise to eminence. 'Nature,' says the eloquent Pliny, 'while she gives a covering to inferior animals, and even to trees, to shelter them from the heat, or protect them from the cold, denies such conveniences to man ;' and he adds : '*Hominem tantum nudum, in nuda humo natali die abjecit*'—'man alone, on his

natal-day, she casts forth naked on the bare ground.' And why is this? Because the possession of mind is ample compensation. If man is naked, it enables him to clothe himself with the spoils of other creatures; if he is comparatively feeble, it enables him to subject the most unruly and the most powerful elements of nature to his science. In a word, it may be truly affirmed that talent, combined with industry and perseverance, if health and life be prolonged, must, by an inevitable law, command success—nay, that even moderate powers, united with perseverance and industry, may attain a degree of distinction and success not to be achieved by the greatest ability unassociated with those indispensable qualities.

But to return to our illustration, Dr Thackeray left Harrow when Jones was about fifteen, and was succeeded by Dr Sumner. This eminent scholar soon distinguished the merits of Jones, and under his fostering care, his genius rapidly developed itself. By the time he had been two years under Dr Sumner, he wrote Greek and Latin with great ease and eloquence, and had attained a considerable knowledge of Hebrew and Arabic, in addition to a large amount of learning derived from very extensive reading, and a knowledge of some of the modern languages. His desire after the attainment of knowledge was unquenchable, and his exertions,

which were extraordinary, kept pace with the desire by which he was animated. Dr Sumner, with an excusable partiality, declared that Jones knew more about Greek than himself, and was a greater proficient in the idiom of that language; and so remarkable was the reputation which this young man's unwearied toil had already gained him, that strangers often inquired for him under the title of the Greek scholar. This wonderful man died in the prime of life; and, besides acquiring a prodigious amount of knowledge in almost every subject of human inquiry, he had made himself acquainted with no fewer than twenty-eight different languages. He was a miracle, not of intellectual ability alone, but of industry and perseverance, and what might he not have accomplished had his life been prolonged!

The degrees of distinction attained by those who have pursued 'knowledge under difficulties,' have of course been various in different instances, but the degree attained, be it what it may, has its birth in the same sterling qualities of industry, diligence, and perseverance.

In the office of an attorney in London, there is a young man busily engaged in copying some deeds in a good distinct hand, which he had contrived, by dint of application, to teach himself. He has had a hard struggle from his earliest days. His

Father was a maltster in Wiltshire, who had died in poverty, leaving him destitute. He had received little or no schooling; and from the unhappy condition of his father, he had been very much left to himself, and to associate with any companions he chose. It became requisite that the poor boy should try to earn his living, and he was placed in the care of an uncle, a tavern-keeper in Clerkenwell, in whose cellars he worked for five years; and when his health gave way, at the end of that time, he found himself discharged from service, with only two guineas in his pocket, as the wages of his lengthened toil. After enduring great distresses and privations for a number of years, he obtained an engagement in his former occupation of cellarman in the London Tavern; but his health broke down beneath the labour and the unwholesomeness of the occupation. We now find him engaged as an attorney's clerk, at fifteen shillings a week. All his spare time is devoted to reading; and as his slender means do not permit him to purchase more than a few books, he adopts the ingenious practice of acquiring knowledge by visiting the book-stalls, and reading such books as he was unable otherwise to obtain access to. He at length begins to turn to account the incessant labour of years, during which he had been sedulously engaged in improving himself, both in knowledge and the art of composition. He



publishes volume after volume, totally regardless of the difficulties of his undertakings; and his last work appears in fourteen volumes, exhibiting much research, and itself a monument of unwearied toil, and of the success which sooner or later rewards steady perseverance. The person referred to is John Britton, the author of the *Beauties of England and Wales*, the *Cathedral Antiquities of England*, and many other works. The perseverance he displayed, it may be observed, would in any profession have secured his success.

Another striking illustration may here be given. A young man of humble birth is hard at work in a quarry in the north of Scotland. In addition to his great bodily vigour, he possesses singular intellectual activity, and quickness of perception. The work of a mason is a favourite occupation with him, because it affords him the opportunity of studying the science of geology. The various strata and fossil remains in the quarry in which he is at work engage his attention and stimulate his inquiries. He proceeds from one part of the country to another, obtaining work, and making it his chief business practically to study the principles which he read in the books of his favourite science. All his spare time he occupies in reading, or treasuring up facts, and in exercising himself in the art of composition. His vigorous

understanding and enlarged knowledge, combined with persevering toil in improving himself, enable him at length to write with great clearness, precision, and force. He publishes several excellent works on geology, and ultimately obtains the editorship of a newspaper, in the discharge of the duties of which office he distinguishes himself by a degree of ability as a journalist, such as would be in the highest degree creditable to a man who had obtained all the advantages of a university education. We speak of the late Hugh Millar, the well-known author of the *Old Red Sandstone*, and other excellent works on geology. By the sheer force of diligence, industry, and perseverance, this very able man not only raised himself to distinction as a man of scientific knowledge and general intelligence, but acquired a degree of comparative affluence, far beyond what his originally humble occupation could have procured him.

## CHAPTER IV.

### DISTINGUISHED SCHOLARS IN FOREIGN COUNTRIES.

THE Master of Germany—Christian Gottlob Heyne—Winckelmann  
—Value of Time.

WE shall now turn our attention to the history of some of the illustrious men of other countries, in illustration of the principles we refer to.

The first of whom we shall speak was one of the greatest scholars of modern times—a man whose singular genius and ability, combined with indefatigable industry, procured him, even in the most learned nations of Europe, the merited title of the ‘Master,’ or ‘Preceptor of Germany.’ He was a native of Bretten, in Saxony. After obtaining his early education at school, he entered the university at Heidelberg in his twelfth year. At this famous seat of learning we find him exhibiting the same union of talent and application which he had manifested in his school-days.

Even at his early age, he wrote Greek and Latin with great elegance and facility; and so remarkable were his powers, so great his knowledge, so accurate

his judgment and taste, that he was frequently employed to prepare, even for the professors themselves, the Latin orations they were called upon publicly to deliver. His work on the rudiments of Greek was written soon after he entered the university. He took his degree of Doctor in Philosophy, or Master of Arts, when he was not quite sixteen; and soon after became a public lecturer, universally admired for the profound knowledge of the classics, and the elegant taste which he evinced. His prelections, however, were not confined to the languages of Greece and Rome, but embraced an extraordinary variety of subjects—mathematics, ethics, logic, rhetoric, theology. It may be truly said of him, that he touched nothing which he did not adorn. This was the celebrated Philip Melancthon, whose subsequent history amply verified the early promise he had given, and afforded a striking illustration of what can be accomplished by the union of talent and industry.

In Chemnitz, in the kingdom of Saxony, there lived a poor boy, whose parents were in the humblest rank, and the utmost poverty. His father was a weaver, and the earliest impressions made on the poor child's heart were those produced by want and penury. Many a time did he mingle his tears with those of his mother, who, returning with bitter disappointment at the close of the week, lamented

her inability to sell enough of the cloth woven by her husband to furnish subsistence to the family. His own employment in early life was to wander from place to place, endeavouring to dispose of the produce of his father's loom, and too often without the least success, owing to the commercial depression of the period. The distress he endured, springing from causes which produce great suffering to the industrious classes, gave birth to a violent sentiment of opposition to the higher orders of society; and had there been any popular tumult, he would have taken his place among those whose distress leads them to revolutionary principles.

The young man, however, was inflamed with an earnest desire of knowledge. With extreme difficulty, he got himself admitted to an elementary school, and as he already had, by his unaided efforts, acquired some knowledge, he was permitted to pay for his own instruction by giving lessons to little children. Having at last acquired all the information which the junior classes of the school could afford him, he resolved to learn the Latin language; but the few pence a week which this would cost, neither he nor his parents could procure. He was one day under the necessity of going to the house of a distant relative for a loaf of bread, and his countenance shewed that he had been in tears. His friends kindly inquired into the reasons of his distress, and

ascertained from him that his affliction arose from the circumstance that he found himself unable, from poverty, to pursue those studies in which his heart was set. His friends at once agreed to pay what was required, and the poor boy, filled with joy at his unexpected good-fortune, returned home, tossing his loaf in the air, and manifesting the utmost delight. His industry speedily enabled him to acquire all the elementary instruction in Latin that the school could give him. What must he now do? It is his utmost ambition to enter the superior school, and pursue his study of Latin; but how is he to obtain the funds required to pay, not only for his tuition, but for his books, and the blue gown worn by the scholars? He seemed reduced to despair, when a worthy clergyman, hearing of his earnest thirst for learning, and his remarkable industry, subjected him to an examination, and was so favourably impressed by his proficiency, as well as by the evidence he gave of talent, that he sent him to the Latin academy at his own charge. At this seminary he remained seven years, and made great progress in study.

We now find him proceeding to Leipsic, in order to enter the university, and in the full expectation that the valuable assistance he had hitherto received from his friend the clergyman would be continued to him. What was his disappointment in

discovering that such was not to be the case, and that the allowance was withdrawn! With less than two dollars in his pocket, possessed of a very slender wardrobe, and totally without books, he found himself a perfect stranger in a large city without a friend. Most boys in such circumstances would at once have abandoned a pursuit which had hitherto been accompanied with so many hardships, and which now seemed beset with insuperable difficulties. Not so this literary hero. Intellect, combined with perseverance and industry, constitutes a power, the possession of which renders those under its influence superior to the most untoward circumstances. He had made up his mind to undergo any amount of hardship, if by so doing he could only carry out his favourite project. His sufferings were almost incredible, and would have subdued any but a most dauntless spirit. So great was his destitution, that a poor servant woman, touched by compassion, supplied him with daily food from her wages, without which timely help he must have been defeated. With what gratitude did he look back in after-years upon this beautiful instance of tender pity! At length, some of the professors admitted him gratuitously to their classes; one of them lent him books and gave him advice. Following the counsel he thus received, he resolved to read the Greek authors in chronological

order, and such was his energy, that he slept only two nights in the week, devoting his whole time to study, contented with a dinner that cost less than a penny. While he was thus incessantly occupied, he had an opportunity of becoming tutor in a family. 'I perceived,' he says in his biography, 'that to leave the university then, would ruin my scholarship for life. For several days I struggled under these contending influences. I cannot now comprehend how it was that I had courage to decline the offer, and to pursue my studies at the university.'

After he had finished his course at the University of Leipsic, he proceeded to Dresden. Here we find our hero still oppressed by poverty, but living in expectation of promotion, from certain promises he had received. He has not a farthing to pay his lodgings. A friend offers him the use of his room; but he has no bed, and lies on the floor, with books for his pillow. His only repast during the day is often a kind of meagre soup, made of the empty pods of pease. The death of the famous Gessner, professor of languages at Göttingen, at this time occurred, and Ruhnken of Leyden, one of the ablest scholars of the age, is invited to occupy Gessner's chair. He declines it, however, being unwilling to leave Holland; and in declining it, the learned professor inquires why it is thought requisite to



go out of the country to search for a worthy successor of Gessner, affirming, at the same time, that there is a young man in Saxony who would soon fill Europe with his fame, and that his name is Christian Gottlob Heyne. A letter is immediately despatched to Ernesti at Leipsic, to ascertain where the individual thus referred to is to be found. Ernesti, however, can only say that there is such a young man, but that he resides in Dresden. Letters are forthwith sent to the Saxon capital; but no information regarding Heyne can be obtained. Ruhnken, who thus spoke of him, had read his edition of *Tibullus*, and was so charmed with it, that he gave the strong opinion of him, which, notwithstanding his obscurity, raised him to eminence. He was appointed to the vacant professorship, and thus Heyne, the youth whose struggles we have noticed, by his unwearied industry and indomitable perseverance, at length took his place among the greatest philologists and ablest scholars of his age.

At Stendal, a place midway between Berlin and Hamburg, there lived a poor shoemaker. This man had a son possessed of the same intense desire of knowledge which we have spoken of as peculiar to the celebrated Professor Heyne. How he at last contrived to obtain any education is unknown; but he found his way into the Latin school, maintaining

himself, as Luther did when a youth, by singing before the doors of the great, and by giving lessons in music—an art in which he had gained some proficiency. At sixteen he made his way to Berlin, in order to pursue his grand object—that of study. While he was at Berlin, he heard of the death of the famous Fabricius, and became aware that the library of that great scholar was to be sold by auction at Hamburg. He was seized with an insatiable desire to possess some of the rare editions of the Classics in the collection. With him to form a purpose was to execute it. He instantly started from Berlin to Hamburg, a distance of 160 miles; performed the journey on foot; begged money on the way from such rich people as he met with; attended the auction, purchased the books he had fixed his mind upon, and returned to Berlin, carrying them with him. Such a feat may be considered as qualifying him for any effort, however prolonged or laborious, that might lead to the accomplishment of his great object.

After enduring incredible privations, we find him entering the University of Halle, and distinguishing himself, as we might have predicted, by his extraordinary labours. We find him, after leaving the university, acting as usher in the Gymnasium of Seehausen, and studying Greek with intense earnestness. Leaving this occupation, we see him surrounded with obstacles to his higher progress, till

at last he obtains the situation of librarian to a nobleman near Dresden, and thus gains access to those treasures of ancient learning from which his genius draws its appropriate nourishment. This appointment opens the way to his being transferred to Rome, where his knowledge of the Greek language procures him the office of secretary to one of the cardinals. We now find him making wonderful progress, not only in classical learning, but in the history of art. He devotes himself to the study of Greek with redoubled ardour, in order to elucidate the history and progress of painting and sculpture in ancient times. He is soon considered the first Greek scholar in Rome, becomes superintendent of antiquities, and president of the Antiquarian Society. He publishes his *History of Ancient Art*, which places him at the head of that department of learning in Europe. This youth is the celebrated Winckelmann. His progress from obscurity to distinction, not more by the exercise of his talents than by his extraordinary industry and unconquerable perseverance, afford a most striking illustration of the value of those principles, not merely amidst difficulties and impediments to progress, but even amidst the most favourable circumstances.

To the pursuit of knowledge, with such industry and perseverance as the examples now cited

illustrate, every young man of intelligence will be invited, by considering the value of time.

And how great is its value ! What an important relation it has to human happiness and improvement ! How much may be accomplished by wisely using it ! What stores of knowledge, what means of usefulness, may not be attained by it ! And how great its value in another point of view ! Many of the advantages of life may be lost and regained ; many of the gifts of fortune may elude our grasp again to be recovered ; but such can never be the case with time—not one moment of the past can ever be recalled. Such considerations alone ought to prompt every youthful labourer in the fields of knowledge and wisdom to hasten to gather up the golden harvest while the happy and propitious opportunity is afforded him.

Let it be remembered that youth is the time marked out, by the wise appointment of Providence, for the collection of those stores of knowledge to be turned to account in the business of mature years. At that period of life the condition of the mind, and generally the circumstances in which we are placed, are most suited to that important purpose. The memory is peculiarly tenacious of impressions made in youth. In mature life the impressions we receive are comparatively evanescent, while those we have received in early life are retained, as fresh as if

recently communicated, even to extreme old age. Intellectual acquirements and moral principles, taken firm possession of in youth, are of the utmost value ; the gaining possession of them in the spring-time of life may be justly compared to sowing sound and good seed in a fertile soil, from which, at the subsequent period of maturity, there is all but a certainty of obtaining an abundant return, when that return is most required.

Hitherto we have spoken of intellectual labours and acquirements. Let the youthful student bear in mind that there is no high attainment in knowledge and intelligence without the recognition and the practice of religion and virtue. The most religious and moral man is, *ipso facto*, the wisest and the most intelligent man. The highest intelligence necessarily leads to the highest virtue, for that intelligence is concerned in the possession of what is, in the highest sense, good, beautiful, and true. Let him remember, on the other hand, that everything in principle and practice that approaches to the nature of vice is necessarily at variance with that very intelligence he is presumed to exercise, and that knowledge he is presumed to seek ; and that this is apparent, whether we form our judgment on the principles of natural or revealed religion. In a word, let him be assured that the immoral man, whatever his apparent knowledge may be, merits

only the appellation of fool ; and that every degree of vice tends more or less to render nugatory the most diligent labours, and to tarnish and destroy the most brilliant powers. -

## CHAPTER V.

### DIGNITY AND IMPORTANCE OF THE MERCANTILE VOCATION.

ADVANTAGES in an Intellectual and Moral point of view—Business Habits—Qualities requisite to Success—Conscientiousness—Lord Erskine—A Trustworthy Cashier—Dr Adam Clarke, &c.

LET us now suppose that a course of education has been completed, either at school or at college, and that the next step in the journey of life is made by entering upon the duties of some particular occupation, by which some one or other of the various demands of human society may be supplied. In order not to extend our observations over too wide a field, we shall at present presume that a young man, having been diligently occupied in appropriate studies and preparation, devotes himself not to any of the learned professions, but to trade and mercantile pursuits.

The British nation is the greatest mercantile nation in the world. This is occasioned not by any merely fortuitous causes, but by a variety of natural causes which combine to produce the result, and

with the same certainty with which any physical law issues in its appropriate effects. Among the chief causes of the mercantile distinction of Britain may be mentioned the insular position of the country, the limited quantity and quality of its natural products—a circumstance which demands the importation of a great part of the commodities consumed by the people—the intelligence, activity, and enterprise of the dominant race, and the possession of certain advantages in the geological structure of the country, which afford peculiar facilities for the production and manufacture of articles of commercial utility and value. The immense wealth of the British people, the vast power as well as political influence which Britain is able to exercise among sister-nations, may all be traced without much difficulty to her commercial superiority. Such considerations are well calculated to invest a man engaged in mercantile pursuits with an importance and dignity to which an idle gentleman, however large his patrimonial possessions, can have no claim.

But there is another view which exhibits the dignity and importance of a mercantile vocation. If we consider the variety which exists in the soil, the climate, and, therefore, the products of different countries, it is scarcely possible to avoid the conclusion, that the Author of Nature intended there should be a system of mutual intercourse and traffic



among mankind, and that the inhabitants of the several parts of the globe should, in no inconsiderable degree, depend on one another, and be united together by a common interest. Many hundreds of instances might be given, in which it appears that the natural or artificial productions of different countries, far separated, it may be, from each other, are not useful and valuable to themselves only, but to other nations. Such, for example, is the case with the tea and silks of China, the sugar and cotton of the West Indies, and the cutlery and manufactures of Britain. This interchange of commodities tends in a very remarkable manner to equalise the condition of mankind all over the world, by supplying the deficiencies of one nation with the superfluous products of another, and thus removing or preventing the various inconveniences which peculiarities of climate or situation must otherwise occasion. Commerce, therefore, is of the highest importance to the human race. It has a powerful tendency to check, and, indeed, to terminate animosity and warfare between nations, and to unite them, as members of the great family of mankind, in some of the strongest of all ties—those of reciprocal prosperity and advantage. Now, there can be no more useful members of a commonwealth than those who are occupied in carrying out an interchange in every respect so beneficial; nor

can there be a more dignified employment of a secular kind than that of the merchant, engaged as he is in uniting together various races of mankind in the bonds of a common brotherhood; and so proving to them how great are the blessings of charity and peace, and how cruel and injurious is war.

These remarks, it will be observed, refer to those who are merchants, in the strict and proper use of the term; but they are applicable, we need hardly say, to all persons who are occupied in producing those various manufactures, for the exchange of which it is the office of the merchant to negotiate. Without the industry, the skill, and the enterprise of the manufacturer, the business of the merchant must necessarily be extremely limited. It would refer, so far as exports are concerned, almost wholly to the mineral productions of the country in their natural state, and would be by many thousands of degrees less productive than when directed to the exchange of manufactured articles. Whatever, therefore, may be affirmed of the dignity and importance of the mercantile profession, is no less applicable to all those by whose skill and labour the raw material is converted into those forms which minister to the convenience, the comfort, and the progress of mankind. Even those whose humbler duty it is to carry out to its ultimate

purpose the enterprise of the merchant and the skill of the manufacturer, by distributing to individuals the results of their respective labours, share, in various degrees, in the importance and dignity which in so great a commercial and manufacturing nation as Britain belong to all the pursuits of business and trade.

A life devoted to mercantile occupations or trade affords much greater scope than superficial observers are apt to believe, for the cultivation of some of the highest qualities, and the exercise of some of the sublimest virtues that can adorn humanity. No man can have a better opportunity than a wealthy merchant of cherishing and acting on the noblest principles of patriotism and philanthropy; and all who are acquainted with the mercantile community of Britain are aware, as a general rule, how much they avail themselves of those opportunities. This is amply illustrated by the efforts which are made, and the contributions given, from time to time in our great cities, by the mercantile community alone, in furtherance of benevolent and useful objects at home and abroad. Such efforts prove that the occupations of trade, instead of narrowing, enlarge the sentiments, and that they foster that spirit of liberal beneficence which seeks its appropriate sphere of duty, not in our own nation alone, but wherever the interests of our race demand its aid.

In choosing a life of business, therefore, it behoves every young man seriously to reflect upon the important nature of the occupation on which he is to enter—the opportunities it will afford him of attaining a respectable and honourable position in society, and the means it will give him of more or less extensive usefulness. It behoves him also to remember that the occupation is necessarily beset with difficulties and perils; that, in order to success many important qualities of mind are as indispensable, and perhaps even more so, than the most favourable outward circumstances. What the special dangers of a mercantile life are, it is not requisite to our purpose to particularise; our object is rather to exhibit and illustrate, by examples, the means by which success may be attained, and by which, therefore, those dangers may be evaded.

Nothing can be more obvious than this, that every man whose aim and object it is to be successful in business, must adopt a regular and becoming line of conduct, and must be distinguished for attention to his duties; or, to express the idea in fewer words, he must be a man of business habits. There are great varieties of disposition and of character, and also great diversity of natural talents, as well as acquirements, among men engaged in business. Some men are restless and impulsive; ready, by reason of a sanguine temperament, to act

rashly or precipitately, and are apt, on this account, to get into difficult and false positions. Others are slow and cautious in the extreme, always full of fear and anxiety as to the results of their actions. Others are remarkably quick, active, energetic, in seeing and taking the right time and opportunity for their transactions. All these and other varieties of character will be successful if they are under the control of business habits, which will modify and overrule their natural qualities. By business habits, let it be understood that we mean soundness of understanding, promptness of decision, quickness of perception, firmness, and accuracy of execution.

But, inseparable from those business habits which lead to success, there are various qualities of mind of very high importance, to which we shall now refer. One of the first and most important of those qualities is conscientiousness. Conscience is the mental faculty by which we are enabled to decide upon the character of our actions ; in other words, by which we avoid doing what is wrong, and do what is right. We presume that our youthful reader, on entering upon business, possesses a conscience capable of exercising a discriminating power ; that the inward monitor, strengthened as well as enlightened by a sound course of education, is prompt to discharge its peculiar office, and to stamp with approval or disapproval those actions which it is requisite for him

to perform. By conscientiousness, then, we mean the habit, on all occasions, in public or in private, in thought or in action, in small matters or in great affairs, of giving strict and immediate obedience to the admonitions of conscience. A few examples will illustrate this important quality.

Lord Erskine, when acting as a barrister and a judge, was distinguished for the strict and careful manner in which, in all he said and did, he gave obedience to the suggestions of conscience. 'It was,' said he, addressing Lord Kenyon, 'the first command and counsel of my youth, always to do what my conscience told me to be my duty, and leave the consequences to God. I have hitherto followed it, and have no reason to complain that any obedience to it has been even a temporal sacrifice; I have, on the contrary, found it the road to prosperity and wealth, and I shall point it out as such to my children.'

Now, this is the opinion of a very high authority, and of one, moreover, who occupied a position in which it may be presumed there might often arise strong temptations to a deviation from the strict rule of duty thus laid down. The experience of that celebrated lawyer and judge has no doubt been that of many in every grade of life. Thus, for example: A board of directors of an American Bank were on one occasion extremely anxious to obtain the

services of an able, and, at the same time, trustworthy cashier ; but they knew of no one exactly suited to their views. In this difficulty they applied to the United States' Bank, expecting to hear of a well-qualified person to fill the office. Now, it happened that one of the clerks had been lately dismissed from the bank because he had refused to devote hours of the Sabbath to bank business. He was dismissed for being conscientious ; but when the manager of the bank who had dismissed him was applied to for a suitable person to occupy the vacant situation, he instantly named the young gentleman ; adding, ' you may thoroughly trust him, since, rather than violate his conscience, he chose to forfeit his situation.' This little anecdote is in keeping with the experience of Lord Erskine above referred to. One or two other examples, however, will satisfy the reader, as well as illustrate the subject of conscientiousness.

In the warehouse of a merchant in Coleraine there was a young man acting as clerk, at a time when busy preparations were making to despatch some bales of goods to the Dublin market. It so happened that one of the pieces, on being examined, was found short of the required number of yards, although, by forcibly stretching, it might be made to reach to the required length. ' Come, Adam,' said the master of the warehouse to his clerk, ' help me to stretch this piece ; it wants a mere trifle of

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the full length, and a little force will do it. See ! take one end, and pull against me.' The clerk, however, resolutely declined giving his assistance, and his master was under the necessity, after a long expostulation, of calling a less scrupulous person to do what was required. Now, whether the thing required in this particular instance was right or wrong, is not the question we propose to the reader ; we refer solely to the importance of giving effect to the monitions of conscience. In this case, the young man who acted thus scrupulously was obliged to give up the business. His master told him it was clear he was not fit for it ; but while he thus parted with him, he assured him of his continual friendship and regard. This young man became the celebrated Dr Adam Clarke. Whatever may have been the moral quality of the act which he was thus required, and he thus refused to commit, his conduct illustrates the supremacy which our youthful readers ought to accord to conscience.

Instances of this conscientiousness have occurred among persons whose educational advantages have been comparatively small ; and which, therefore, ought to have much weight with those whose opportunities have been more numerous, and whose privileges have been greater. We shall mention two of these.

Mr Ellis, in his beautiful and most interesting account of Polynesia, mentions the following



circumstance: Two chiefs, of the Island of Tahiti, who had been converted to Christianity, were on one occasion walking together by the water-side, when they came to a place where a fisherman had been occupied in making his hooks, and who had left a file lying on the ground. Now, such a tool was of great value in Tahiti, and the chiefs picked it up and proceeded on their way. Theft, be it observed, had for ages been practised among the Polynesians, and considered by no means criminal.

‘This is not ours,’ said the one chief to the other; ‘our taking it amounts to a species of theft, and we are wrong in so doing.’

‘Perhaps so,’ said the other; ‘yet you will observe that the man is not here who lost it; and we seem therefore to have a right to it.’

‘It is not ours, however,’ persisted the other; ‘we had better give it away.’

Acting on this view, the chiefs accordingly gave the file to the first person they met, requesting him to try to discover the owner of it, and to restore him his property.

The other instance is related of an American Indian. On one occasion, having visited the residence of some white people, he asked for a little tobacco; and the person to whom he made the request, having some loose in his pocket, gave the Indian a handful. Next day the Indian returned, stating that in the

tobacco he received he had found a quarter-dollar, and wished to return it to the owner. He was told that there could be no harm in appropriating to himself what he had received; but this was contrary to his ideas of rectitude: in other words, his conscience was opposed to it as a deviation from what was right. In the figurative style of his race, he thus spoke: 'I have,' said he, pointing to his breast, 'a good man and a bad man here. The one says, this money is not yours—return it to its owner; the other says, keep it—he gave it to you, and it is now your own. I have lain awake all night listening to the dispute between the good man and the bad; but I have at last decided to return the money, and as I feel happy in doing so, I know that it is right.'

The possession of the faculty, whose action we have thus illustrated, renders us accountable beings; without it, we should not be distinguished from our inferior fellow-creatures—the irrational animals. And this faculty is always present, always ready to admonish us, and doing so frequently even when we are willing to silence its warnings. How important is this! How solemn the thought that we are endowed with this ever-present, ever-active faculty; that it is carried with us into every scene of life; that it raises its voice alike when we are alone or in company; and is capable, if we only listen

reverently to its voice, and obey it, of enabling us to evade many of the severest sufferings of life, and gain much of the happiness which is otherwise unattainable! Happy are they who have learnt, amidst the engagements of business, to listen to its voice! They attain the unspeakable blessing of self-approval, and the confidence of their fellow-men, which, as we have already shewn, is one of the surest paths to prosperity, as self-approval is to the possession of happiness.

## CHAPTER VI.

### QUALITIES IMPLIED IN CONSCIENTIOUSNESS.

HONESTY—The German Hostess—The French Collector—The Turkish Postman—The Russian Peasant—The Young American—The Sweep—Lord Fitzwilliam and his Tenant.

WHEN we speak of conscientiousness, it is necessarily implied that, in being governed by that principle, we regulate our conduct by those moral qualities of which conscience, duly enlightened, is certain to approve. It might, therefore, be sufficient to recommend to young men entering on business the necessity of being conscientious in every transaction, great or small, in which they may be engaged. But it will render the view we take of our subject more useful, because more complete, if we consider further, some examples of those particular virtues which are required in all matters of business, and the practice of which constitutes the surest path to happiness and prosperity.

As to industry and perseverance, what has already been said of the importance of those qualities in the attainment of knowledge, is equally applicable

to the attainment of skill in secular affairs, and, therefore, to ultimate success. To obtain eminence in any particular calling, it is indispensable that a young man shall keep in active exercise the same intellectual qualities by which we have presumed him to be actuated in the acquirement of that knowledge which in business he is called upon to put to use. But our purpose in this place is to illustrate those moral qualities of which conscience takes special cognizance, and without which mere intellectual energy and perseverance cannot impart happiness or insure success.

We shall therefore now direct our attention to the subject of honesty.

In all business, honesty is, in a very eminent degree, the best policy that can be pursued. A very large proportion of all the evils, misunderstandings, and confusion which arise in society, may be traced to some suppression or perversion of truth—for some jealous or selfish distrust of the actions of others, or a desire to overreach and be superior to them. A man of business who desires to be successful in life, and, at the same time, to enjoy the unspeakable blessing of self-respect, will shun with incessant care every departure from the principle of honesty or moral rectitude. The man who is known in business as an honest man, shares the confidence and merits the good-will of those

with whom he has any transactions, and, this confidence is one of the direct causes of his success. His character, indeed, may be said to rise and fall in public estimation in proportion to the acknowledged uprightness and honesty of his dealings; and although he may for a period be successful in a course of fraud or dishonesty, that success will only accelerate and render more remarkable his final ruin and disgrace. Nay, should it happen, as in the multiplied complications of human society it often must happen, that he is called to suffer misfortune in his affairs, it cannot fail to be to him a source of the utmost consolation, that whatever his losses may have been, his motives have always been pure, and always directed by the principles of rectitude.

A man whose conduct has thus always been governed by honest principles, may be truly said to constitute one of the brightest ornaments of the society of which he is a part; and even although he be of humble rank, he reflects upon his class the honour belonging to the sterling virtue by which his conduct is governed. The character of the man cannot but adorn society, who, whatever the temptation be, will never have recourse to circumvention; who will never take advantage of the wants and distresses of others; who will never deceive the simple and unsuspecting; and never dispose of bad commodities as if they were good,

and seek for his merchandize or his labours more than they are justly worth; and who, even amidst misfortunes, may be found to have always acted with strict regard to the virtue to which we now refer. But of this virtue, let us notice a few remarkable examples.

The following interesting incident is related in a German work on St Petersburg: A poor German woman, some years ago, lived in a village in the vicinity of the Russian capital, where she occupied a humble cottage, and made her livelihood by supplying refreshments to a few shipmasters on their way to or from St Petersburg. On one occasion, several shipmasters from Holland paid a visit to her humble hostelry, and after they had supped and taken their departure, the good dame, looking under the table, saw, to her great amazement, a bag, which, on examination, proved to be full of money. Some of the company had evidently forgotten it; but they had all put to sea, and as the wind was favourable, there was little prospect of their putting back. The poor woman into whose possession the treasure had thus fallen, placed the bag and its contents in a safe place, without mentioning the occurrence to any of her neighbours. Years passed away, bringing to her many a severe trial, in the shape of poverty and distress, but the property of the unknown stranger remained sacred. No temptation, however severe

or prolonged, was strong enough to compel her to violate the principles of honesty on which it was her delight to act.

Seven years had at length elapsed, when one evening a company of seafaring men again assembled at the little inn. One of the strangers was a Dutchman, and the rest were natives of Britain. Various topics were discussed; at last one of the sailors addressed the Dutchman, and asked if he had ever been in that place before.

‘That I have,’ replied he; ‘I assure you I have too good reason to remember it. Some seven years since, my hurry to take advantage of a change of wind cost me, in this very place, a sum of seven hundred roubles.’

‘How did that happen?’ was the universal inquiry.

‘Simply enough,’ replied the Dutchman; ‘I had put that sum in a bag, which I placed under the table, and in the hurry of leaving I forgot it.’

‘And did you make no effort to recover it?’ asked one of the Englishmen.

‘Not I,’ said the quiet Hollander; ‘I should have tried in vain. I knew it was useless, and therefore saved myself the trouble, and put up with the loss as well as I could.’

The poor woman who kept the house had not recognised the stranger, so many years having



already passed, and so many other faces had been seen by her; but the conversation excited her attention, and at length she addressed the ship-master:

‘Was the bag sealed?’ she asked, mentioning at the same time part of the device on the seal, which the stranger now described, shewing the seal of his watch, which corresponded with the description.

‘I am glad,’ said the woman, ‘that you have the seal, for it may enable you to recover the lost property.’

‘Recover it, mother!’ exclaimed Meinheer with a great laugh. ‘No! no! I am somewhat too old to expect that. The world is scarcely so honest; besides, too many years have passed since I lost it. However, let us say no more about it, for, to tell the truth, it makes me melancholy to think of the matter.’

As he spoke, the good woman slipped out of the apartment, and presently returned with the bag, which she threw upon the table, saying: ‘There’s your money, just as I found it. Honesty is not so very rare as you suppose.’

. Another anecdote of a somewhat similar kind is related in a French periodical. It appears that M. Dreuillard, a collector of taxes in France, happening to arrive very late one evening at the town of Auch with money for the Receiver-General, found he

had lost a bag containing some six thousand francs. The unfortunate man had a large family, and, as he could not hope to retain his situation, the despair he fell into may be imagined. He caused instant search, however, to be made, but no trace whatever could be found of the lost treasure.

As it was too late to prosecute the search, the collector arose early next morning, after passing a miserable night, and applied to a friend for a horse, that he might retrace his steps and make inquiries with as little loss of time as possible. His friend's horses, however, were all engaged; but he proceeded to a neighbour to borrow one for the unhappy collector. The person he applied to was a poor peasant named Roussel, to whom he had no sooner explained the cause of his request, than he exclaimed: 'Ah! I know about the money; let the collector give himself no further trouble.' And he forthwith produced the bag, with its contents untouched. It appears that Roussel, returning from his daily labour, found the bag, and having placed it, not without difficulty from the weight, upon his horse, carried it home without ascertaining how much it contained, or even communicating the occurrence to his family; and that next morning he had spent a considerable time in the market-place to ascertain if any one had been making inquiries after the lost money, but without effect.

Keppel, in his *Journey Across the Balcan*, mentions another incident of a similar kind. In the winter of 1828, a Turkish postman was sent with a considerable sum in specie to a remote part of the country. The money, in such cases, is carried in bags, which the merchants call 'groupes,' and these are delivered to the messenger without any document being given by him in proof of receipt. On his return, in delivering his bags of money, it was found that he was minus some fifteen thousand piastres, a sum equal to about three thousand pounds sterling. He might have evaded the demand, there being no documents in existence to prove that the lost money had ever been in his custody. Instead of this, he said: 'Doubtless, I have lost the bag, and must therefore pay you as soon as I can raise the sum.' His first step, however, was to endeavour to find some traces of the missing bag. He retraced his steps, therefore, and had travelled nearly the whole of the journey, when he arrived, in a very disconsolate mood, at a small and miserable-looking coffee-house, where he remembered having stopped for a short time on his way. He had scarcely stopped at the door when he was accosted by the master of the house. 'Hillo! Sheriff,' he cried, 'when you were here you left a bag of money. I suppose it contains gold; but you will find it untouched, just where you left it.' Such the

postman found to be the case. The bag and its contents had been held sacred.

Another instance, as having occurred among the Russians, may here be related. A Russian traveller was on his way from Tobolsk to Beresow, and found it requisite to put up for a night in the hut of a peasant. In the morning, having continued his journey, he discovered that he had lost his purse, containing about a hundred roubles. He had dropped it on the road. A few months afterwards he was returning, and stopping at the same hut, took occasion to speak of the loss he had sustained when formerly passing that way.

‘We are glad to see you,’ said the poor owner of the hut; ‘your purse has been found. My son, while out hunting, discovered it. He will shew you where it is, for he left it on the ground where you must have dropped it, and only covered it over for safety’s sake.’

The young peasant then conducted the traveller to the place, where he found his purse as he lost it, none of its contents having been touched, notwithstanding the poverty of the peasant’s family.

Such instances of sterling honesty as those we have now related are an honour to human nature, and it is impossible not to admire the persons who, under such difficult circumstances, have exhibited so great a regard for the virtue. Whether those

particular instances met with any reward or not, this is certain, that the satisfaction arising from the practice of honesty, as all these cases must have been of the highest kind, and such as could not fail to be far superior to any temporary benefit which an opposite course could produce.

Numerous occurrences have from time to time taken place, illustrative of the truth of the axiom, that honesty is the wisest policy that can be adopted. A few examples in evidence of this can hardly fail to interest the reader.

A lad, residing in one of the cities of America, and whose family were in great poverty, was sent one day to the house of his uncle, to petition for a supply of the necessaries of life. He was, however, unsuccessful. On his return home, he discovered, lying on the path before him, a bag of money, the contents of which amounted to some fifty dollars. He carried the bag home, and gave it to his mother, stating that it was impossible to use any part of the sum, as it was not theirs—an opinion in which his mother agreed with him. Pressing and immediate as their wants were, they did not touch the money. Instead of this, they advertised for the owner, who was discovered. He proved to be a man of wealth, and, struck with the sterling honesty of the family, who, in the utmost need, had been proof against a violent temptation, he presented the fifty dollars to

the mother, and took her son into his service. This young man subsequently became one of the most prosperous merchants in Ohio.

A poor chimney-sweeper's boy was on one occasion employed in the house of a lady of rank. Finding himself alone on the hearth of the dressing-room, he occupied himself with a survey of the many valuable articles he saw in the apartment. A gold watch set with diamonds and of great value especially attracted his attention. He took it into his hand and admired it, secretly desiring the possession of so splendid an article. 'I might take it,' he said to himself aloud, 'no one sees me. No; I am wrong—God sees me; for God is everywhere present. No! no!' he added, with a shudder, laying down the watch; 'it is better to be poor with a good conscience, than rich and dishonest.'

The countess—for such was the rank of the lady of the house—heard the boy's soliloquy as she sat in the adjoining apartment, and next morning sent for him. 'Why did you not take the watch yesterday, my little friend?' she inquired. The boy fell upon his knees in extreme astonishment. 'I heard all you said,' continued the lady; 'be thankful to God for enabling you to resist the temptation, and continue to be equally watchful over yourself for the future. You shall enter my service. I will obtain suitable instruction for you, as well as maintain and clothe

you.' The poor boy burst into tears, unable to express the gratitude he felt ; and the countess kept her promise, and was rewarded by seeing her protégé grow up a pious as well as intelligent and much-respected man.

The following incident is related of a farmer on one of the estates of Earl Fitzwilliam. The wheat sown in one of the farmer's fields had been much trampled down one winter, in the vicinity of a wood, where his lordship's hounds met to hunt. The farmer called upon his landlord to state the circumstance, and expressed his opinion that the young wheat was so cut up and destroyed in some parts of the field that he could not expect any produce from those places.

'Well, my friend,' said the earl, 'I am very sorry for it. I am quite aware that we have frequently met on that field, and we must have done you very considerable injury ; if, however, you can procure an estimate of the loss you have sustained, I shall be happy to repay you.'

The farmer replied that being well aware of his lordship's consideration and sense of justice, he had already got a friend to assist him in arriving at an estimate of the loss ; and it was their joint opinion, that, as the crop was quite destroyed in the places referred to, fifty pounds would not more than repay

the damage. Lord Fitzwilliam immediately gave him the sum required.

As the season, however, wore on, and the harvest approached, the corn in those parts of the field most trampled down, instead of being destroyed, proved stronger and more luxuriant than anywhere else. The farmer once more appeared before the earl.

‘I am come, my lord,’ said he, ‘about the field of wheat your lordship will remember I spoke of last winter.’

‘Well, my friend,’ said the nobleman, who at once recollected the circumstance, ‘did I not allow you a sufficient sum to make up your loss?’

‘Certainly you did, my lord,’ replied the farmer; ‘and I am, and always will be, grateful for your kindness to me. But the fact is, I find that, so far from being injured as I anticipated, I have sustained no damage whatever; for where the horses had most cut up the ground, the crop is most promising. I have therefore brought back the fifty pounds which your lordship allowed me.’

‘Ah!’ exclaimed the earl, as the farmer laid down the money, ‘this is the kind of dealing that I like; this is as it should be between man and man.’

He then entered into conversation with the farmer, asked him a number of questions as to his family, the number of his children, their ages, their prospects, and so forth. His lordship then retired



into another room, and returning, presented his tenant with a cheque for a hundred pounds, saying as he did so :

‘Take this, my good friend, and when your son is of age, present it to him, and tell him the occasion on which you received it.’

In the examples we have thus presented to the reader, those who distinguished themselves for the virtue of honesty are, it will be observed, young persons, or persons in humble life ; they are, for the most part, either under powerful temptations to dishonesty, or in circumstances to which such temptations might, and probably did, arise ; while in scarcely any of those instances would any exercise of skill or stratagem have been required to conceal the dishonesty ; nothing being more easy, in almost each instance, than to have been dishonest. These considerations render the degree of virtue exhibited more illustrious, and the examples worthy of being admired and imitated by persons in the most favoured circumstances of life.

Let our readers remember, then, in some of the thousand and one transactions of business that daily occur in mercantile or commercial affairs, opportunities must frequently arise for the strict exercise of the virtue of honesty ; and, at the same time, temptations must also occur to the violation of the principle. But it is difficult to suppose that

such opportunities and temptations often occur as those of which we have furnished examples. The occasions may be for the most part trifling, and the temptation paltry ; but if, in such circumstances, the virtue be disregarded, how greatly inferior in moral, and, we may add, in intellectual dignity, do not the actors appear compared with those who have otherwise conducted themselves, although belonging to comparatively stations in human society !

## CHAPTER VII.

### VERACITY.

WASHINGTON and his Father—Storey and the Privy Council—  
Hegiage and the Prisoner—Temperance—Cyrus and Astyages,  
&c.—Punctuality—Her Majesty Queen Victoria—Franklin—  
Nelson—George III.—William Penn—Washington, &c.

IN the rank of those valuable qualities, of which success and happiness are the reward, Veracity occupies a distinguished place. A steady and strict adherence to truth is itself the most compendious wisdom, and one of the best instruments possible for the speedy and satisfactory despatch of business. It creates confidence between those who transact business, and enables them quickly to bring their transactions to an issue.

Truth in business is like travelling along a beaten road, which often brings people to their journey's end sooner than any by-ways, where the ground is uneven or full of impediments, and where they may lose themselves.

Whatever advantages seem at first view connected with falsity and dissimulation are speedily over, but

the inconveniences thence arising are permanent; for he who is known to deviate from veracity incurs continual suspicion and distrust, and even when he means honestly, will scarcely be believed. He illustrates the fable of the boy and the wolf. What a humiliating, what a contemptible condition, compared with that of the man whose slightest assertion, because of his known reverence for truth, possesses all the sanction and solemnity of an oath !

When the celebrated Washington—a man of very great intellectual power and moral excellence—was a youth of about seven or eight years of age, in order one day to try the sharpness of his hatchet, and his expertness in the use of it, he completely spoilt a fine cherry-tree, in the growth of which his father took a great interest. Next day his father observed the irreparable injury done to his favourite fruit-tree. He took his son to the spot, and asked him if he had done the mischief. The boy immediately replied : ‘ Father, I cannot tell a lie. I did it.’

‘ Come to my arms, my dear boy,’ exclaimed the delighted parent ; ‘ I had rather that all the trees in the garden were destroyed than you should tell one lie.’

Had Washington been incapable of this display of moral courage, it may without hesitation be affirmed, that he never would have arrived at his subsequent distinction.

In all matters of business, occasions may, and

probably do, frequently arise in which a temptation to depart from strict truth may beset a person engaged in a transaction—a temptation, it may be, founded upon some comparatively trifling interest or advantage. In such circumstances, let it be remembered how sacred truth is; how the All-seeing and Omniscient Being demands it; how it ennobles the soul; how intimately it is connected with self-respect and with the esteem of others; and that no advantages can excuse a violation of it; on the contrary, that no sacrifice is too great for its maintenance.

Amidst slight temptations to violate truth, it will be well to call to mind the dangers which have sometimes been braved for its sake.

A man of the name of Storey, who was concerned in the rebellion of the unhappy Duke of Monmouth, had been condemned by the infamous Judge Jeffries, but had obtained a reprieve, and was subsequently removed to Newgate. The sufferings which prisoners at that period underwent would hardly be credited at the present day. Poor Storey languished in the utmost filth and wretchedness, suffering a degree of misery which would have sooner or later terminated his life.

It was at last ordered that he should appear before the Privy Council; and he presented himself in the wretched condition in which he had so long

been as a prisoner, exciting, as he entered the council-chamber, the utmost disgust, in consequence of the squalor of his appearance and the offensive effluvium accompanying him.

‘What is that?’ exclaimed the king, pointing to the prisoner. ‘Is that a man, or what else is it?’

The brutal Jeffries explained to his majesty that it was the man Storey, of which he had given him so distinct an account.

‘Oh! Storey,’ said the king; ‘I remember him; a rare fellow, indeed.’ Then, turning to the prisoner, James spoke to him with great familiarity.

‘Pray, Mr Storey,’ he said, ‘were you not in Monmouth’s army, in the west?’

‘Please your majesty,’ said Storey, ‘I was.’

‘You were a commissary in the army, I believe,’ continued the king; ‘were you not?’

‘I was, an’t please your majesty,’ replied the prisoner.

‘And you made a speech to great crowds of the people, I understand?’ said the king.

‘Yes, please your majesty,’ answered Storey, with great readiness.

‘And now,’ proceeded the king, ‘if you have not forgotten what you said on that occasion, Mr Storey, be so good as favour us with a specimen of your eloquence and rhetoric, as well as the chief particulars on which you thought proper to enlarge.’

‘I can state, please your majesty,’ replied the prisoner, ‘the chief points which I insisted upon. I told them that it was you who fired the city of London.’

‘A rare rogue,’ exclaimed the king; ‘and pray, what else did you say?’

‘I told them, please your majesty, that you had poisoned your brother,’ replied Storey.

‘Extraordinary!’ exclaimed the king; ‘what a height of impudence he has arrived at? Pray, Mr Storey, go on. What next?’

‘Please your majesty,’ continued Storey, ‘I explained to the people that your majesty appeared fully determined to make the nation both slaves and papists.’

The preceding statements the king could afford to smile at; but this latter was a severe stroke, in consequence of its accuracy. James therefore was not disposed to continue his interrogatories, and thought he had heard sufficient.

‘A rogue with a witness!’ he exclaimed. ‘And I doubt not you added a thousand other false and villainous things. Well, then, Storey, if after all this I spare your life, what will you say?’

‘Why, I would heartily pray for your majesty all my life;’ replied the prisoner. The king immediately pardoned him. It can hardly be doubted that had Storey prevaricated or taken refuge in a

false statement, his life would have paid the forfeit. And whatever may have been the value of his opinions as to the king's conduct, it is impossible not to admire his bold and uncompromising replies, and the noble reverence he manifested for the sacred interests of truth. He would not violate the principle of veracity to save his life. How does poor Storey's conduct condemn those who, for some paltry temporal consideration, suffer themselves to be tempted so to do!

The celebrated Arabian warrior, Hegiage, who was of a cruel and ferocious disposition, had on one occasion taken a number of prisoners, and condemned them to suffer death. Among them was one who, having obtained an audience, thus addressed his conqueror: 'Thou oughtest to pardon and set me at liberty; for, when Abdarrahan was cursing thee, I withstood him, declaring that he was wrong, and ever since that time I have lost his friendship.'

'And hast thou any witness to bring forward to support thy declaration?' inquired Hegiage.

The prisoner then mentioned that he could produce a witness, stating the name of another of the prisoners, who, like himself, was condemned to death. The statement made was thus established, and the conqueror granted the request which had been preferred, and gave the prisoner his liberty.

Passing to the soldier who had borne witness



on his comrade's behalf, Hegiage thus addressed him:

‘And hast thou,’ he said, ‘likewise taken my part against Abdarrahan?’

‘No!’ said the prisoner boldly, ‘I did not; and for this simple reason, that I did not consider it my duty to do so.’

Hegiage, notwithstanding his ferocity, was too brave a man not to admire courage in others.

‘Well,’ he exclaimed after a pause, ‘were I to grant thee thy life and liberty, wouldst thou still continue my foe?’

‘No,’ said the prisoner.

‘It is enough!’ said the victor, ‘thy word is sufficient. Thou hast given undoubted proof of thy reverence for truth. Go! preserve the life that is less dear to thee than thy veracity; life and liberty are the just rewards of thy courage and thy truth!’

The virtue of temperance, let us now remark, holds also a most important place among the qualities requisite to success. Temperance is self-government, or the due contrast and restraint of all the appetites and passions. It is of the very highest possible moment that young men, entering into business, should exercise this control. It is absolutely essential to success; without it, sooner or later, ruin and desolation must be inevitable.

History presents us with many fine examples of the value of temperance in early life, in dignifying and ennobling the character. Of this, we have an excellent instance in Xenophon's portraiture of the celebrated Cyrus, king of Persia. We are told by the Greek biographer and historian, that when Cyrus was a boy, visiting Astyages his grandfather, he took occasion, very ingenuously and severely, to reprove the king and his nobles for their luxury. It was his duty on one occasion to hand round the wine-cup and to taste its contents. The latter part of the duty, however, he avoided performing.

'Why didst thou not drink of the wine?' inquired Astyages.

'Because,' said the prince, 'I thought there was poison in it.'

'Poison!' exclaimed the king, 'how couldst thou think so?'

'Because, sir,' replied Cyrus, 'at an entertainment thou gavest lately, the liquor drank produced so much noise and confusion, that it appeared as if thou thyself hadst ceased to remember that thou wert a king, and that thy guests had equally forgotten that they were thy subjects.'

Cyrus in his youth imitated the moderation and simplicity of the Persians, and avoided the luxury of his grandfather, and the effeminate Medes. Hence the magnanimity, the circumspection, the

self-command, which adorned his maturer days, and which render him one of the most brilliant characters in the history of antiquity.

The instances in which the exercise of the virtue of temperance has led to success in life, and in which the opposite vice has brought about misery and ruin, are so various and many, that it is difficult even to select examples out of the multitude. But it is unnecessary to do more than offer one illustration of a principle readily admitted by the intelligent reader. Many instances like the following might be cited, differing more or less in details, but all illustrating the truth to which we refer.

A little boy, whose name it is requisite to withhold, was put apprentice, some years ago, to a mechanic. He was in destitute circumstances, and being the youngest of the apprentices, was frequently employed by those older than himself to procure spirits for them, of which all but himself partook. His dislike to do so exposed him to much ridicule and harsh treatment from his fellow-apprentices, and many an hour he spent in grief because of the insults and cruelty he endured.

In process of time, however, he had his reward. One by one, his companions dropped off, and of those who had been his associates when he first entered upon it, not one, after a few years, survived. Some died from disease, others quitted their work, and

died in destitution. He alone remained respectable, because he had been temperate. He at last arrived at the summit of his desires, grew rich and esteemed, was at the head of a large business employing a hundred men, and possessing at his banker's a capital of a hundred thousand pounds.

This is one out of hundreds of examples which might be brought forward of a similar kind, but which it is unnecessary to multiply in support of a self-evident principle.

We have already spoken of the importance of energy, industry, and perseverance; and we assume that the reader not only admits the value of those qualities, but resolves to exemplify them in his own practice, in combination with those moral qualities we have now been speaking of.

We shall now speak of another habit of great value in all matters of business, but which may sometimes be found wanting, even where many inestimable qualities are present. We refer to the habit of punctuality. The want of this habit has often been found sufficient to render nugatory the possession of qualities of a much higher grade; and the greatest energy, enterprize, and perseverance have frequently been found unavailing without it. Nor is this a matter of surprise. He who permits himself to forget, or wilfully to neglect, an engagement, destroys the confidence reposed in him, and

must sooner or later cease to be trusted, however great his reverence for truth may be ; while he disappoints others, he involves himself in perplexity and mortification.

Some people there are who have attempted to degrade punctuality, by representing it as allied only to mere business, and inconsistent with rank or with genius. This is in the highest degree erroneous ; that it is intimately allied with all business, and indispensable to plodding and persevering industry, is itself a strong recommendation of the quality ; but even rank and genius are often incapable of remedying the evil occasioned by neglect of the appropriate time and occasion on which to act, while their influence is greatly strengthened by attention to it.

Among examples of punctuality, there are none more remarkable than that afforded by her Majesty, the Queen of Great Britain. High as she is in rank, and admirable as her qualities are, both in private and in public life, that illustrious lady has not thought it beneath her to give strict attention to the comparatively humble virtue now in question. Every one who has given the slightest attention to her Majesty's habits must be aware of this. She is as punctual in her habits and engagements as the most accurate man of business in her empire. At the meeting of Privy Council, and at

the opening of Parliament, or on any minor occasion where her presence is expected at a fixed time, her Majesty is certain to appear at the appointed moment.

One or two examples of punctuality may here be given.

A young gentleman on one occasion broke an appointment with the celebrated Dr Franklin, but came next day to make an apology, which he did in a very handsome manner. The doctor, however, interrupted him with a remark, which, although very severe, was nevertheless demanded. 'My good lad,' said he, 'say no more: those who are good at apologies are seldom good at anything else.'

It is told of the late Lord Nelson, that in giving orders to a tradesman to do some particular thing at a certain time, he reminded him, on parting, of his business in these words: 'Recollect, a quarter before six; to that quarter of an hour I owe everything in life.'

A story of a somewhat similar kind is told of his majesty George III., not without a touch of humour in it. The king had ordered a tradesman of eminence in London to wait upon him at Windsor Castle at eight o'clock in the morning of a certain day. Mr S., however, was half-an-hour behind his time; and when his arrival was made known to the

king, his majesty said : ‘ Tell him to come again at eight o’clock to-morrow morning.’

Mr S. made his appearance accordingly next day, but was again late, and the king sent him the same message.

The third morning he contrived to be punctual. On being ushered into his majesty’s presence, the king said : ‘ Oh ! the great Mr S. ! What sleep do you take, Mr S. ?’

‘ Please your majesty’ said the tradesman, ‘ I am a man of regular habits : I usually take eight hours.’

‘ Eight hours !’ exclaimed the king ; ‘ six hours is sleep enough for a man, seven for a woman, and eight for a fool—eight for a fool, Mr S.’

A committee of eight ladies, engaged in some charitable and religious duty in London, had been appointed to meet on a certain day at twelve o’clock. Seven of the ladies were tolerably punctual, but the eighth came hurrying in with many apologies for being much later than the hour appointed. The time had passed without her being aware of it ; she had no idea it was so late, &c. A lady present, who was a member of the Society of Friends, and in the habit of speaking her mind plainly, thus addressed the fair apologist : ‘ Friend, I am not very clear that we should admit thine apology. It were matter of regret that thou shouldst have wasted thine own

half-hour ; but here are seven besides thyself, whose time thou hast also consumed, amounting, together, to no less than three hours and a half, no part of which was thine own property.' Punctuality is due to others as well as to ourselves ; we have no right to put them to inconvenience, or to waste that time which they employ in waiting for us, and which, for aught we can know, may be of extreme importance. In this respect, the 'friend,' above quoted, spoke correctly, although not without severity.

A similar lesson may be learned from another instance. It is this : A woman who made a practice of attending public worship with great punctuality, and took care to be always in time, was asked how it was that she could always come so early. Her answer, among other things, included a very wise and charitable view of what was due to others, and could be attended to only by being punctual : 'I make it a rule,' she said, 'that it shall be part of my religion not to disturb the devotions of others.'

Few men have been more remarkable either for vigorous exertion or for benevolence than the celebrated William Penn. The multiplicity of his occupations, the incessant troubles and interruptions to which he was subject, render it amazing how he accomplished all he did. But we learn that the secret was his extreme punctuality in all his various



engagements. The same statement may be made of Sir William Blackstone ; and, in a word, of all men who have accomplished a large amount, as well as a great variety of work.

This was pre-eminently the case with the celebrated Washington, of whose moral courage and love of truth we have already spoken. One or two particulars as to the punctual habits of this excellent man will be interesting and instructive to our readers. The meetings of the American Congress frequently took place at noon. When this was the case, Washington never failed to be passing the door of the hall when the clock was striking twelve. He always dined at four o'clock, whether the guests invited had appeared or not. Occasionally they came when dinner was half over, when he was wont to observe : ' Gentlemen, we are punctual here.'

On visiting Boston, in 1788, he appointed eight o'clock as the hour when he should set out to Salem ; and it was observed that, precisely as the clock was striking that hour, he mounted his horse for the proposed journey. The company of cavalry which was to form his escort, not observing the same accuracy, allowed the President to proceed without them ; and it was not till he had accomplished a considerable distance that they at last contrived to overtake him. On that occasion, he remarked to the officer in command : ' I thought

you had been too long in my family, major, not to know when it was eight o'clock.'

Captain Pease, who is considered to have originated the stage establishment of the United States, had on one occasion a very fine pair of horses, which he wished to dispose of to the President. The hour of five o'clock in the morning was appointed at which Washington would examine them. Pease, however, did not arrive till a quarter past five, when he was told by the groom that the President had been there at five, but was now engaged at other duties. Many days were thus lost, as well as much time and trouble, by the delay of fifteen minutes.

The qualities we have thus enumerated as essential to success in business, constitute no inconsiderable portion of that practical religion without which the most perfect orthodoxy is vain. They form a portion of that course of life, inculcated alike by natural and revealed truth, as requisite at once to human prosperity and human happiness. The success which, as a general rule, is certain to follow such a course of practice, is the natural reward of virtue or practical religion—a reward not conferred by accident, but obviously given under the moral government of the Supreme Being, and forming, therefore, the evidence of His recognition and approbation. These are considerations which,

independently altogether of the success, in a worldly point of view, which is thus attainable, ought to have a powerful influence on every well-conditioned and well-informed mind.

## CHAPTER VIII.

### PROFESSIONAL LIFE—SENSE OF JUSTICE—INTEGRITY.

ARISTIDES—Themistocles—Astyages—Sir M. Hale — Sir John Fitzjames—Sir W. Gascoign—The Mayor of Galway—Louis XV. —Integrity—Franklin—Omer Talon—Andrew Marvell—Count Munich—The Moravian—The Duke of Burgundy.

It has been presumed, in the foregoing chapters, that entrance upon mercantile business constituted the step to be taken after the necessary education had been obtained. It was requisite to adopt such a supposition for the sake of confining within convenient limits the ground to be passed over.

Instead of entering upon a life of business, strictly so called, a young man may choose one or other of the learned professions. He may devote himself to some pursuit of the nature of what is called a profession, as contradistinguished from mercantile or commercial occupations. Let us then presume that he does so, and that on completing the requisite preliminary education, he enters upon a professional career. It forms no part of our plan to offer our

counsels on subjects strictly professional, just as it constituted no part of our scheme to furnish advice either upon special or general details of business. Our object is merely to point out and illustrate those principles, by strict adherence to which success and happiness are to be attained.

Our readers, we are sure, need not be informed that everything we have said in the foregoing section must be no less applicable to the discharge of professional duty than to the fulfilment of mercantile avocations. In like manner, what we are now to state will be found to be more or less applicable to business pursuits of all kinds. Any of the various occupations of human life, indeed, may be the scenes in which all the moral virtues are called into more or less vigorous exercise. At the same time, as we need scarcely observe, there are some special pursuits or conditions of life which call for the exercise of qualities which have a peculiar relation to such pursuits or conditions. This circumstance gives occasion for that division of the subject which we have adopted, and which is, on other accounts, convenient; although, in the nature of things, that division cannot be complete, the various moral virtues being so intimately allied to each other, and finding their theatre of exercise and development, as they do, in almost every condition and every pursuit incident to human life. Thus,

for example, the divine, the physician, the lawyer, the civil-engineer, the military man, the artist, the author, will find many of the qualities referred to in the preceding chapters of no less moment to them than to persons engaged in business of an entirely commercial character ; while, at the same time, there may be some special qualities which they are more called upon to cultivate than persons occupied in mercantile affairs.

The principle of honesty, which we have already adverted to, finds its illustration chiefly in matters of business, and is comprehended in the idea of integrity—a principle of wider application, and, itself included, in the moral principle, called the sense of justice, or that course of conduct which we owe to others in certain circumstances. We shall now present the reader with some examples of justice, integrity, equity, and other virtues which, in addition to those already enumerated, find opportunities of exercise in every profession, and constitute the means of professional success and prosperity. Our first illustration shall refer to justice in its more comprehensive acceptance.

The illustrious Athenian, Aristides, possessed the glorious surname of The Just—a title, as Plutarch has remarked, truly royal and truly sublime. How well he merited so great a distinction, one or two incidents in his history will render obvious.

Themistocles, the Athenian general, although a brave and skilful soldier, was not over-scrupulous as to the means by which he effected his designs. On one occasion, he conceived the project of taking the government out of the hands of the Lacedæmonians, and transferring it to the Athenians; and in a full assembly of the people, he stated that he had a most important design to propose, but that, as he could not explain it publicly, he desired they would appoint a suitable person to whom he could confide the important secret. Aristides was immediately fixed upon as a fit person to confer with the general; and so entire was the confidence felt in his wisdom and justice, that they left the matter wholly to his decision. Themistocles then took him aside, and stated that his plan was, to burn the fleet belonging to the rest of the Grecian states, which then lay in a neighbouring harbour, the effect of which would be to render Athens superior to the other states of Greece. Aristides then returned to the assembly, and only declared to them that nothing could be more advantageous to the commonwealth than the project which had been disclosed to him, but that nothing could be more unjust. To this opinion the assembly unanimously assented, and ordained that Themistocles should desist from his project. If we consider the very strong temptation to which they were exposed, we

cannot but perceive that Aristides and the Athenians evinced on this occasion a high sense of justice.

Aristides was on one occasion called upon to act as arbiter between two private persons, one of whom, for the obvious purpose of advancing his own cause, stated that his adversary had greatly injured Aristides. The arbitrator at once perceived the purpose for which this statement was made, and, interrupting the informer, said to him: 'Rather relate to me, good friend, what wrong your adversary has done to yourself, for it is your own cause, and not mine, I am now to judge of.' Aristides exhibited the same love of justice when Simonides, a poet of Chios, who had a cause to be tried, asked him to stretch a point in his favour. 'As you would not be a good poet,' he said, 'if your verses were contrary to the measures and rules of your art, so neither should I be a good judge or an honest man, if I decided anything in opposition to law and justice.'

We are told that when the Persian king, Nouschirvan, was engaged in hunting, it so happened that salt was required for preparing his repast, and that his attendants proceeded to a neighbouring village, and took away a quantity of salt without giving any recompense for it. The king, becoming aware of this, ordered them immediately to return and pay for what they had



carried off. 'This,' said he, 'is in itself a small matter, but it is a great one as regards me; for a king ought never to be unjust, because he is an example to his subjects, and if he swerves in trifles, they will become dissolute. If I cannot make all my people just in the smallest things, I can at least shew them that it is possible to be so.'

The celebrated Artaxerxes, king of Persia, exhibited the same love of justice. We are told that an officer in his service begged his majesty to confer on him a favour—a request which if complied with, would, in the peculiar circumstances, have been an act of injustice. The king, however, became aware that the promise of a considerable sum of money was the only motive that induced the officer to make so unreasonable a request, and, on making this discovery, he ordered a present of thirty thousand dariuses to be given him—a sum of equal value with that which he was to have received. 'Accept,' said the king, presenting the money, 'this token of my friendship for you; a gift of this nature cannot make me poor, but complying with your desire would make me poor indeed, for it would make me unjust.'

These examples, be it remembered, are derived from the conduct of persons who, however exalted their rank, were unacquainted with the principles of revealed truth. They derived their system of moral

conduct from the light of nature and reason alone—a light which, however, clearly points out the eternal and immutable obligations of justice. How highly ought it to raise our admiration of such illustrious persons to consider how inferior their advantages were compared with ours! How solemnly are we called upon to act on principles which have been discovered to us, not only by the light of reason, but by information from the Eternal Fountain of Truth itself! Happily, the history of modern times abounds with illustrations of a similar kind, proving most clearly that one of the very first principles of Christian conduct calls upon us to practise justice towards others, whatever our station in society may be; or, in other words, to observe the precept: ‘Do unto others as you would they should do unto you.’ Let us notice some of these examples.

The celebrated Sir Matthew Hale was no less distinguished by his practical piety in private life than by his inflexible integrity in the discharge of his public duties.

When he was chief-baron of the Exchequer, we are told that a nobleman of high rank waited upon him privately, in order to communicate to him some information regarding a cause in which he was interested, and which was to be heard before him. His object, he said, was to give him some particular

information, so 'that he might be better acquainted with the case when it should come to be heard in court.' Sir Matthew Hale no sooner perceived his business, than he interrupted him, saying, that 'he did not deal fairly in coming to his chamber about such affairs, for he never received any information of causes but in open court, where both parties are to be heard alike.' The duke—for such was the rank of the visitor—was greatly dissatisfied, and had the weakness to complain to the king of the judge's conduct as not to be endured; but the king 'bade him be content that he was no worse used;' and said, 'he easily believed he would have used himself no better if he had gone to solicit him in any of his own causes.'

Another incident occurred while Sir Matthew was on circuit, in which his conduct appears to some to have been unreasonably strict, although, when we consider the admirable wisdom which Hale possessed, it is impossible for any but a very superficial thinker to entertain that opinion. A gentleman who had a cause to be tried before him sent him a supply of venison for his table. As soon as he heard his name in the court, he inquired whether it was the same person who had sent him the present; and, on being answered in the affirmative, he refused to permit the trial to go on till the venison had been paid for. It vain the gentleman assured

the judge that in sending the venison he had done nothing beyond what was usual, as he had been in the habit of making similar presents to every judge that had gone that circuit. The chief-baron remained immovable, having learned, as he said, from Solomon, that 'a gift perverteth the ways of judgment;' and as he insisted on paying for the venison, the gentleman withdrew the record. A similar incident, we are told, occurred at Salisbury. The dean and chapter of the cathedral had a cause to be tried before Sir Matthew; but when they presented the judge with the six sugar-loaves to which he was entitled, and which were invariably presented to the judge on his coming to Salisbury, Sir Matthew refused to try the cause till the sugar had been paid for. Such instances are sufficient to shew the profound reverence with which Hale regarded the virtue of justice, and the conviction he felt of the necessity of perfect integrity in the discharge of his functions as a judge. But there are not wanting other incidents of a similar kind.

Sir John Fitzjames exhibited the same love of justice. A friend once applied to him for some favour in reference to a cause to be tried before him. 'Come to my house,' replied the judge, 'and I will deny you nothing; but in the king's court I must do what is just.' On one occasion the Attorney-General was so ill advised as to request his interest,

on the part of the king, in a cause to be tried before him. His reply was, 'I will do the king right.' A verdict was given against the crown, on which the attorney took the liberty of expostulating with the judge, who, however, dismissed the subject with the remark so highly honourable to himself, 'I could not do his majesty right if I had not done justice.'

This anecdote recalls to memory the incident related of Sir William Gascoign, one of the judges in the reign of Henry IV. A favourite of the Prince of Wales, afterwards Henry V., had been indicted and condemned for a misdemeanour, and all the interest the prince could employ had no effect in procuring his friend's release. His royal highness was so incensed at the result of the trial, that, in a moment of passion, he struck the judge on the bench. Sir William Gascoign, however, acted with a spirit becoming at once his character and his office. He instantly ordered the prince to be taken into custody and committed to prison. To the honour and credit of the royal offender, he had become sensible of the insult he had offered to the laws of his country, and had allowed himself quietly to be led to prison. No sooner had Henry IV. heard of the occurrence, than he exclaimed with the utmost joy: 'Happy is the king who has a magistrate possessed of courage to execute the laws.'

and still more happy in having a son who will submit to the chastisement !'

A memorable instance of reverence for the laws of his country and for the principles of justice is recorded of Fitz-Stephen, mayor of Galway, in the reign of Henry VIII. The mayor, who was a merchant, had sent his son to Spain, as captain of a vessel, for a cargo of wine. The son, confiding perhaps in his near relationship to the mayor, kept the money; and after the cargo had been put on board the ship, the Spanish merchant who supplied it sent his nephew with the ship to receive payment. But the Spaniard was not permitted to see Galway. To render himself the more secure, the captain contrived to throw him overboard during the night. The crime thus committed would never have been brought to light had not one of the crew confessed that he had been engaged in the murder of the unsuspecting Spaniard. Nothing could exceed the horror and distress of Fitz-Stephen when he discovered the monstrous iniquity his unhappy son had perpetrated. But his parental feelings did not prevail over his sense of what was due to justice and the laws. He committed his son and the crew to prison, tried them in his own court, and pronounced the sentence of death, which was carried into execution, leaving Fitz-Stephen childless.

Louis XV. of France was remarkable for his

sense of justice, and was called to illustrate it by the same sublime self-negation which distinguished the magistrate of the obscure town of Galway, to whom we have just referred. A prince of the blood-royal had committed robbery and murder in the streets of Paris. On his conviction, the Parliament of France sent a deputation to the king, stating that they had refrained from pronouncing any sentence, and earnestly soliciting him to make known his wishes, and to pardon his son. His majesty listened to them, and then desired them to return and promulgate the decree which the laws of the country demanded.

‘But, consider,’ pleaded the first president, ‘that this unhappy prince is very nearly related to your majesty; he has your majesty’s blood in his veins.’

‘True,’ replied the king, ‘but the blood has become impure, and justice demands that it should be let out. I will not spare my own son for a crime for which I should be bound to condemn the meanest of my subjects.’

The prince was, in consequence, condemned to death, and the execution took place in the usual way, Louis refusing to interfere with the course of justice.

Let us now direct our attention to a few illustrations of the virtue of Integrity—a virtue which is based on the sense of justice to others, to which we have been referring.

One of the illustrations we would now adduce is derived from the life of the celebrated Benjamin Franklin. It appears that on one occasion he was requested to insert in his newspaper a certain article furnished to him; but, being very much occupied at the time, and unable, therefore, to examine the contribution, he requested the gentleman who wrote it to leave it for consideration. The author did so, and called the following day to receive an answer.

‘I am sorry,’ said Franklin, ‘to be obliged to say that the article appears to me of a scurrilous and defamatory character, and that I have much hesitation in publishing it. But,’ he continued, ‘being at a loss, on account of my poverty, whether I should reject it or not, it occurred to me to decide the question in the following manner: On completing my work last night, I bought a twopenny loaf, on which I made my supper; and having wrapped myself in my greatcoat, slept very soundly on the floor till morning, and then made a hearty breakfast on another loaf and a jug of water. Now, sir, since I can live comfortably in this manner, I do not see why, for the sake of more luxurious living, I should prostitute my press to motives of personal hatred or party passion.’

The biography of Omer Talon, attorney-general of the parliament of Paris, in the reign of Louis



XIV., exhibits that intelligent magistrate as an excellent instance of inflexible integrity. It appears that on some particular occasion he had taken a part which pleased the queen and the court, and Cardinal Mazarin sent for him, and after paying him some compliments on his behaviour, offered him an abbey for his brother. M. de Talon politely refused the gift, adding, that as his late conduct had nothing in view but the service of the king, and the satisfaction of his own conscience, he should be extremely unhappy if there was the least suspicion afforded to the world that he had acted from other motives. 'I love' added this honest Frenchman, 'both the king and the parliament without being under any apprehension that this apparent contradiction should do me any prejudice with mankind.'

Mazarin sent for him another time, to request him to speak in the parliament of Paris in favour of some edicts of the king that were to be presented by himself in person, to be registered by that assembly. M. de Talon replied that he should do his duty; that the presence of the sovereign on those occasions always caused trouble and discontent; that it was, therefore, the more necessary that he should exercise properly the functions of his office without fear and without partiality.

M. de Talon's reasons for retiring from public affairs were those which have often been necessary to

men of honesty and integrity like himself. 'All resistance and contradiction,' says he, 'to the governing powers was ineffectual and useless; they carried every point they wished to gain by violence and constraint. I was, however,' adds he, 'very much astonished that many honest men, who wished well to the public peace, still attended the parliament, in which they were certain that everything must be carried as it pleased the princes; so that, in the situation in which matters were, it would have been more to their honour, that what was done should have been done by the voices of a few persons only, whose partiality might well have been suspected, than by the majority of the parliament, who had not the power either to do the good or to prevent the evil as they wished.' If we reflect on the difficulty, and even the danger, of maintaining political integrity at the period to which reference is now made, the value of this quality, as displayed by the upright and inflexible attorney-general of France, will be all the more remarkable.

An interesting account is given of a similar instance of independent integrity in the conduct of Andrew Marvell, who represented in parliament the borough of Hull in the reign of Charles II. He was a young gentleman of little or no private fortune, and was, in fact, maintained in London by the borough which he represented. Danby, then lord-

treasurer, visited him in his humble abode in the metropolis, for the purpose of obtaining his services in certain political objects which the government had in view; and after conferring with him, his lordship took the opportunity, in stepping into his chariot, of putting into his hands an order on the treasury for a thousand pounds.

Mr Marvell had no sooner perceived the nature of the document which the lord-treasurer had given him, than he requested him to delay his departure for a few minutes, and to return to his lodgings. When his lordship had done so, Mr Marvell called his servant-boy, and thus addressed him: 'Jack, what had I for dinner yesterday?'

'A shoulder of mutton, sir,' replied the lad; 'you ordered me to get it at the market.'

'Very right,' said Marvell; 'and pray, what have I for dinner to day?'

'The same, sir,' said the boy, 'the blade-bone is to be broiled.'

'True—very true,' said Marvell; 'that will do; you may go.' Then turning to the treasurer, he said: 'You see, my lord, I have my dinner provided, and I do not want this piece of paper. I beg to return it. I am aware of the sort of kindness intended, but I am here to serve my constituents; the ministry may seek men for their purposes, for I am not one of them.'

This gentleman, it may be remarked, was truly worthy of being called an 'honourable member.' A man thus able to resist a bribe, and cast off the influence with the government which his compliance would have given him, was truly worthy to represent the people, and take charge of the public interests of the nation. Such a man, it may be justly presumed, would never stoop to bribe and corrupt the constituents in order to become their representative ; and it follows, as an inevitable consequence, that those who resort to such means of advancement would be the last to imitate the virtue of Andrew Marvell, but, willing to bribe others, would themselves also be readily bought.

When Catherine II. ascended the throne of Russia, she felt anxious that Count Munich would accept some marks of her favour, and she accordingly proposed to confer upon him some emoluments and honours, although, as she observed, she was aware that he had been all along a most formidable opponent of her accession. The count, however, would accept of nothing. 'Please your majesty,' he said, 'I am an old man ; I have already suffered many misfortunes ; I should make but a poor exchange were I to purchase a few years of life by compromising my principles.'

A very interesting incident is related of the integrity of one of the Moravian brethren, during a

war in Germany. It was requisite, on one occasion, that a supply should be obtained for the army, and a foraging-party was sent out to a certain district. The captain and his troop accordingly proceeded on their duty, and reached a valley, embosomed in woods, in the midst of which was a solitary cottage. Perceiving the place, the officer galloped to the door, which was opened to him by a venerable Moravian.

‘Father,’ said the captain, ‘I must have some forage for the troops; be so good as point out to me a field where we can obtain what is required.’

‘Certainly,’ replied the old man; and, placing himself at the head of the troops, he conducted them out of the valley, and, after a march of a quarter of an hour, brought them to a remarkably fine field of barley.

‘Ah!’ exclaimed the captain, ‘this is exactly what we require.’

‘Have patience a little,’ said the Moravian, ‘and you shall be satisfied; let me beg you to order your men to go a little farther with me.’

This was agreed to, and on proceeding onwards, they arrived at another field of barley, which the soldiers quickly appropriated.

‘You have certainly given yourself and us much unnecessary trouble,’ said the commanding officer to his aged guide, as his men were busily occupied in

cutting down the grain. 'The first field was nearer and better than this.'

'Very true,' said the Moravian, 'but the other field was not mine; whereas this field is my own.'

We shall here relate an incident, illustrative of the same virtue of integrity, and in which the Duke of Burgundy, the pupil of Fénelon, was the actor. Shortly before the death of the duke, it was requisite to hold a cabinet council, in which his royal highness himself was present. The purpose for which the council met was to consider the expediency of breaking a treaty, the violation of which, it was obvious, would be attended with great advantages to France.

The treaty was produced and read; and the ministers present explained how it acted unfavourably, and that if it were at an end, or they were to act in defiance of its obligations, a large accession of territory would be obtained by France.

Reasons of state were brought forward in abundance, intended to justify the proposed violation of the treaty. The duke heard the reasoning in silence, and when it was completed, he closed the conference by laying his hand on the instrument, and uttering, with emphasis, these words, 'Gentlemen! there is a treaty.'

This single incident, in the judgment of all men

who are able to estimate the value of justice and integrity, is a more glorious monument to the memory of the Duke of Burgundy than the greatest military achievements could ever have been.

## CHAPTER IX.

### OBLIGATIONS TO PRACTICAL BENEVOLENCE.

DR FOTHERGILL—Oliver Goldsmith—Peter the Great at Olonetz—  
The Cardinal — Richard Cecil — Philip Skelton — Regens—  
Luther.

IN the exercise of the duties of professional life, while men are bound—if they desire their own prosperity and happiness—to adhere with strictness to the principles we have already illustrated, they are, at the same time, under an obligation to exhibit practical benevolence to their fellow-creatures wherever it is possible so to do. For this, in the performance of the duties of their special callings, many opportunities occur. It is unnecessary to refer to the clergyman, whose duty it is to confer benefits of the highest and most permanent kind, and who, it is obvious, in the performance of his spiritual functions, must frequently be able to confer great benefit of a merely temporal character also, by affording counsel, encouragement, or other aid, as the cases presenting themselves most demand. As to the professions of law and medicine, how various



and ample are the opportunities they give for the performance of benevolent actions !

It may be truly affirmed, that all the best and most lasting rewards which the successful exercise of the various professions bestow, are derived from the consciousness of doing good. Many admirable examples suggest themselves on this part of our subject. We shall notice a few.

‘The functions of a simple, earnest, skilful country surgeon,’ says Coleridge, ‘living in a small town or village, and circulating in a radius of ten miles, are, and might always be, made superior in real urgent and fitting relief to my Lady Bountiful. I often think with pleasure on the active practical benevolence of Salter. His rides were often sixty, averaging more than thirty, miles every day, over bad roads and in dark nights, yet not once has he been known to refuse a summons, though quite sure that he would receive no remuneration ; nay, not sure that it would not be necessary to supply wine or cordials, which, in the absence of the landlord of his village, must be at his own expense. This man was generally pitied by the affluent and idle on the score of his constant labours, and the drudgery which he almost seemed to court. Yet with little reason ; for I never knew the man more to be envied or more cheerful, more invariably kind, or more patient ; always kind from real kindness and

delicacy of feeling ; never, even for a moment, angry.'

A clergyman who, in early life, was settled in London in a curacy, the salary of which was extremely small, found his wife and children suddenly attacked by an epidemic which was then prevalent. In this distress, he was most anxious to obtain the advice of Doctor Fothergill, but dared not apply for it from the consciousness of being unable to afford the physician the usual remuneration. A friend, however, offered to accompany him to the doctor's house, and to give the requisite fee. They went accordingly ; but the kind physician declined receiving any payment, and having obtained the curate's address, visited his family with the utmost attention from day to day, till his aid was no longer required. The curate, deeply impressed by a sense of gratitude, strained every nerve to make a suitable return, and at last succeeded ; but how great was his surprise when, instead of accepting of the payment offered him, Dr Fothergill placed ten guineas in his hands, and entreated him to accept of it, and to apply to him without hesitation if he should find himself at any time in need of assistance.

A beautiful and characteristic anecdote is related of Goldsmith. A poor woman, understanding that he had studied medicine, and having confidence

in his well-known benevolence, besought him to prescribe for her husband, who, she said, had lost all appetite, and was in a state of great melancholy. The kind-hearted poet went to her house, and by a few inquiries, discovered that the invalid was suffering less from actual sickness than from the effects of poverty and disappointment. On taking his leave, Dr Goldsmith said they should hear from him in an hour, and that he would send some pills, which he felt sure would do much good. He accordingly went home, and put ten guineas into a chip-box, on the label of which he wrote the following words : ‘ These to be used as necessities require. Be patient and of good heart.’ He sent his servant with this prescription to the comfortless mourner, who found it contained a remedy of great efficacy—superior, indeed, to anything which even the skill of Galen himself could have administered.

Gentlemen of the legal profession frequently have admirable opportunities of doing good. Many suits-at-law, replete with long-continued vexation, as well as expense to both parties, might, by the judicious and timely aid of the legal adviser, be rendered unnecessary. And it cannot be doubted that it is in a great many instances the duty of a good man, in the profession of legal adviser, to prevent his own client, if possible, from enduring the very serious

evils of the anxiety, as well as loss, so often attendant on litigation. Often, indeed, to do so must involve pecuniary loss. But, in many cases, in order to do good, we are obliged to exercise self-denial; and it cannot be questioned that the satisfaction which a lawyer must experience who, when it is in his power, uses his legal skill to prevent the sufferings incidental to litigation, must more than counter-balance any temporary loss; while, in addition to this, such conduct is well calculated to increase that confidence in his character which leads directly to increased business. The celebrated Lord Erskine used to say: 'I can scarcely figure to myself a situation in which a lawsuit is not, if possible, to be avoided.' That the opinion of this most eminent lawyer is a correct opinion, cannot be doubted; and therefore, it is undeniable that it is the duty of every legal adviser, if he can, to render litigation unnecessary, and it is equally certain that every truly benevolent lawyer will endeavour so to do.

Peter the Great frequently surprised the magistrates by his unsuspected visits to the cities of his empire. On one occasion, having suddenly appeared at Olonetz, he is said to have asked the governor of the place how many suits were depending in the Court of Chancery.

'None, sir,' was the reply.

‘And how does that happen?’ inquired the emperor.

‘Please your majesty,’ answered the governor, ‘I try to prevent lawsuits; and to conciliate the parties, I act in such a manner that no traces of difference remain in the archives. If I am wrong, your majesty will pardon me.’

‘I only wish,’ said the czar, ‘that all governors would act on these principles. Go on—God and your sovereign are equally satisfied.’

Happily, there are to be found some lawyers who act on these principles, and such men may truly be called ornaments of their profession.

As to the clerical profession, many admirable instances have from time to time occurred, in which the members of it have been distinguished for conferring temporal good; and it may be truly affirmed, that such benevolence is one of the noblest commentaries that can be conceived upon the character of the Christian faith, and that those teachers of it, who best illustrate its benevolent spirit in their own practice, exercise, on that account, the greatest influence. We shall adduce a few instances in which this benevolence, as regards temporal matters, have been exercised by members of the clerical profession.

The first we shall mention occurs in the biography of one of the cardinals of the Romish Church, and

presents an example truly admirable and worthy of being imitated—so far as imitation is possible—by those whose faith is free from doctrinal errors, and in whom purity of faith ought always to be associated with the practice of that benevolence which Christianity specially inculcates.

The cardinal referred to had attained, by his liberal kindness, the honourable title of ‘The Patron of the Poor.’ It was his practice, once a week, to give an audience to all indigent people, and relieve them according to their various necessities. One day a poor but decent widow, encouraged by the report of his bounty, came before him, accompanied by her daughter, a beautiful girl of fifteen.

When her turn to be heard came, the cardinal gave great attention to her, observing that, in modesty and diffidence, she differed very greatly from many of those who presented themselves. He encouraged the poor woman, therefore, to speak freely.

‘My lord,’ said the widow with tears, ‘I owe five crowns for the rent of my house; and so unfortunate am I, that I have no way left to pay it, and I am alarmed beyond measure at the terrible prospect before me, and this dear child, my daughter, whom I have carefully brought up in the paths of virtue. Alas! how dreadful are the evils which poverty may occasion!’

‘And what am I to do for you, my daughter?’ said the worthy cardinal, moved with compassion.

‘What I would humbly ask of your eminence,’ replied the widow, ‘is this: that you would be pleased to interpose your authority, and protect us from the violence of a cruel landlord, till, by honest industry, we can procure for him the money.’

The cardinal immediately wrote a note, which he desired the widow would deliver to his steward. ‘Go, my good woman,’ he said, ‘give this, and he will deliver to you the five crowns you require for your present exigency.’

The widow, after expressing, in the strongest manner her emotion would permit, the deep gratitude she felt, took her departure, went directly to the steward, and presented the note. To her great amazement, that functionary, instead of giving her five, counted out to her fifty crowns.

‘This must be a mistake,’ said the widow in much confusion. ‘I mentioned only five crowns, and his eminence said I should receive that sum. I cannot take this large amount.’

‘It is written in the note fifty crowns,’ said the steward, ‘and that sum I must insist on your receiving, as I dare not in any way interfere.’

‘But you must excuse me, sir,’ added the widow, ‘his eminence, I feel assured, has mistaken the

matter, and no consideration shall induce me to take advantage of the error.'

All the efforts of the steward were insufficient to induce the widow to accept of more than five crowns. At length he offered, in order to terminate the controversy, to go with her to the cardinal, and refer the matter to him.

'It is very true,' said the cardinal when he had the affair explained to him. 'It is very true; I did make a mistake in writing fifty crowns. Give me the paper and I will correct it.'

He then wrote another order, and handed it to his petitioner, saying: 'Your integrity and virtue merit a reward. Take this, and lay up what you can spare of it as a marriage-portion for your daughter.'

The paper was an order on the steward, not for five, or for fifty, but for five hundred crowns. The reader, doubtless, remembering that 'it is more blessed to give than to receive,' will agree with us, that of all the modes of employing wealth, the truly noble example we have thus recorded exhibits one of the happiest.

The following appropriate account is given of the Rev. Mr Cecil: A young girl, it appears, applied at the shop of a Mr B., a bookseller, desiring that he would exchange a prayer-book, which she brought with her, for a bible. The bookseller at once pre-



sented her with a bible, and allowed her to keep her prayer-book also. Some time after this, the girl entered the service of Mr Cecil. On her coming into the family, her master inquired if she had a bible; upon which she told him she had, and stated how she had received it. Much gratified by the good bookseller's conduct in this little matter, Mr Cecil made his acquaintance, and also recommended him to his friends.

It happened, however, that the bookseller became involved in pecuniary difficulties, and was at last under the necessity of giving up his business, and of betaking himself, for the support of his family, to a mechanical occupation he had learnt in his youth. The labour, to which he had been for a long time unaccustomed, did not agree with him. Its severity brought on a serious illness; he was conveyed to a public hospital, and on leaving it, retired to an obscure lodging, totally destitute of all means of support for himself, his wife, and his children.

Mr Cecil had been absent from town during these events, and on his return found it extremely difficult to discover the poor man's abode. At length the benevolent clergyman traced him. Mr B. stated how he had been led into difficulties.

'Well,' said Mr Cecil, 'what is to be done for you? Would a hundred guineas be of any real service?'

'Certainly,' replied the bookseller; 'such a sum

would be of the greatest possible importance, and most thankful should I be for it; but it is impossible to entertain the hope of such aid.'

'I am not rich,' replied Cecil, 'and I have not a hundred guineas to give you; but,' he continued, putting his hand in his pocket, 'I have one guinea; here it is, heartily at your service. I will undertake to make it a hundred in a few days.'

He represented the case to his friends, raised the money, and the bookseller thus attained the means of resuming his business, and obtaining subsistence. Be it observed, that in this particular example we are called upon to perceive, in addition to the lesson of benevolence in Mr Cecil's action, the reward of benevolence in the conduct of the bookseller; for had he not bestowed the bible on the servant-girl, he would not have attracted the attention of Mr Cecil, without whose aid he might have perished in misery and destitution.

The Rev. Philip Skelton, an Irish clergyman, whose income from his cure and his labours in tuition was very small, was a man of unbounded benevolence—a worthy servant in this respect of Him who went about continually doing good. During a period of extreme scarcity, finding that he was unable to furnish aid to the poor, he sold his library, although his books were the only companions of his solitude, and spent the money in the purchase of provisions

for the poor. The greatness of the sacrifice can only be understood and felt by those who know the importance of books to a studious man, and the manner in which those he has long been in the habit of consulting become dear to him. After this great sacrifice was made, some ladies heard of it, and sent him fifty pounds that he might repurchase, if possible, some of his most valued books; but while he gratefully acknowledged their kindness, he said he had dedicated the books to God, and then applied the fifty pounds also to the relief of the poor.

However valuable books may be to a man of study and learning, it may be affirmed that a manuscript work on an important subject, and on which many years of labour have been employed, must be greatly more valuable. A great number and variety of causes contribute to render it so. Its history and progress are associated with past events, pleasant, it may be, or sad, with the memory of the gratification which literary pursuits bestow; its completion may be the grand object of a life, whose enjoyments are of a recluse and tranquil kind; its existence may be the source of those hopes of usefulness, and perhaps celebrity, which it is natural for an author to cherish, and perhaps the cherishing of which may be requisite to sustain him in his labours.

Regens, a venerable German divine, had, in the

year 1809, a very learned work in manuscript, the preparation of which had cost him the labour of a lifetime. This work and his books, which were very rare and costly, were in his house. In another part of the town there were a number of persons severely wounded or dying, after a battle which had been fought, and to whom Regens had been employed in imparting spiritual consolation, and temporal benefit also. The town being bombarded, the house in which the much-valued manuscript and books were, was set on fire, and, at the same time, the places in which lay the sick and dying. What a noble example Regens gave on that occasion! While others were busily occupied carrying away their property to places of safety, he decided otherwise. He allowed his manuscripts—the result of many years of toil—together with all his valuable books, to perish in the flames, and employed himself in carrying the sick and the dying on his own shoulders, from the midst of the flames, to a place of safety.

Liberal benevolence was a remarkable trait in the character of Luther. Devoted to the vast and glorious work of the Reformation—occupied incessantly in the various cases incident to his position as the chief leader of that memorable revolution—he still found time for many an act of generous beneficence; and, instead of making his position subservient to the attainment of wealth or

luxury, he employed himself in devising the best methods of doing good, even in matters purely temporal. He exhibited a total disregard of wealth ; and but for the reverence it is impossible not to have for the judgment of so good and so wise a man, one would be apt to say that the neglect of wealth he exhibited was scarcely to be justified, since its possession would have given him so much power to do good, and thus gratified that benevolent spirit for which he was so remarkable. He declined accepting from the elector the produce of the mine at Sneberg, and the bribes which the court of Rome held out as the reward of his silence had no effect upon him whatever. It may be readily supposed, therefore, that Luther's liberality must have often exceeded his means ; and this was truly the case.

A poor student on one occasion, telling him of his poverty, he desired his wife to supply him with money ; and when Catherine informed him that there was no money left, he immediately presented to the poor man a valuable silver-gilt cup which had been given him by the elector, desiring him to dispose of it, and apply the proceeds to his own use.

## CHAPTER X.

### INDEPENDENCE—LABOUR—PATRIOTISM.

QUALITIES demanded from those of Independent Means — The Emperor Alexander—Brutus—Manlius —The Corsican Prisoner, &c.—Washington—The Siege of Calais.

WE have hitherto supposed that, on the completion of a certain course of education, a mercantile or a professional career has been entered upon as the means at once of usefulness to others and of personal happiness and success in life. But there are those whom the inheritance of an adequate fortune places beyond the necessity of any such avocations, and to whom it is requisite we should specially advert.

It has often been presumed that those who are born to affluence, and are, therefore, exempted from the cares and anxieties inseparable from a life of business or the exercise of a profession, are, on that account, in a condition peculiarly favourable to the advancement and security of human happiness. This is an error. The possession of wealth is indeed a vast and important privilege, affording, beyond question, the means at once of moral and

physical prosperity and happiness ; but it cannot accomplish those ends by exempting its possessors from activity and exertion, or from the demands of duty.

Intellectual exertion, and the exercise of the moral faculties, are as requisite to the health of the mind, as exercise and fresh air to the vigour and health of the body ; and the greater the natural abilities of the mind, the greater is the necessity for mental exertion—just as a strong and vigorous condition of body demands a greater amount of exercise than a weak and delicate frame. The possession of affluence cannot, therefore, confer benefit by exempting its possessor from activity ; on the contrary, a young man who is rich and idle is not only miserable, but exposed to very strong temptations to be wicked also. But riches bestow a vast advantage in the pursuit of happiness upon those who are actively engaged in those pursuits and duties which specially fall to the lot of those whom Providence has furnished with the means of being useful to others without being employed in the ordinary toils of life.

All that has already been said in the foregoing sections, as to the qualities demanded in a life of professional or mercantile toil, is more or less applicable to persons possessed of independent means. Occasions must frequently occur in all

ranks of society in which the exercise of justice, equity, and integrity is demanded ; and no circumstances can arise to exempt the wealthy from the homely virtues of honesty and punctuality, or any others that are demanded by the relations in which they are placed. Reason and revelation alike shew that, as regards the obligations of moral duty, or the modes of obtaining true happiness, the poor and the rich, the man of business and the man of independent fortune, are all on the same level. But although persons in all the various ranks into which society is divided are under the same obligations of moral duty, there exists, nevertheless, a wide difference in the degree in which some particular virtues are called for, as well as in the opportunities possessed for exercising them. Thus, for example, honesty and generosity are virtues which all are called upon to exercise whenever an opportunity arises ; yet it is obvious that a tradesman, whose whole occupation is that of buying and selling, is much more frequently called upon to practise the former of those two virtues, than a man of high rank and great wealth, who is seldom engaged in business transactions, and is never, perhaps, tempted to be dishonest ; while, on the other hand, the man of rank and wealth has many more occasions, and is, from his power, far more called upon to cultivate the virtue of generosity than a humble tradesman can be, although on both the



obligation may be equally binding, how different soever the power or the opportunity may be in each case.

From these and from similar observations already made, it will be readily understood that we do not mean that any one virtue, as the means of success or of happiness, is to be practised exclusively by one particular rank of persons. On the contrary, it must be sufficiently obvious, that in referring to certain moral qualities in connection with the pursuits of persons in business, or in professional life, or possessed of wealth and independence, all that is meant is, that in certain conditions some virtues and qualities are more brought into exercise than others, and, as it were, seem more in demand, while, as already affirmed, the same moral obligations rest on all persons, whatever their rank and station may be.

With these remarks, we shall now proceed to consider some qualities not yet referred to, and which, although required in persons of every condition of life, may be said in a special manner to be incumbent upon those to whom Divine Providence has given the amplest means and the best opportunities of exercising them. One of the qualities we refer to is Patriotism—an affection which, according to the ablest writers on the subject, forms a part of our moral constitution, and, as such, is

common to all members of the community; although, as already observed, some are in a position greatly more suited to its development and exercise than others. The utmost that one individual in a humble condition of life may be able to accomplish, is to give his personal aid and his physical strength, to the sacred cause of protecting his native land from the enemy; while another, in more favoured circumstances, may, in addition to his personal protection, be able to exercise a large amount of moral and intellectual influence, not merely in protecting his country from a foreign invader, but in advancing the interests, and securing the prosperity, of the community, and promoting, greatly more than others are able to do, the cause of true patriotism. But although this be the case, yet every man who is actuated by a sincere love of his country, is bound to pursue his private interests in subordination to his country's good; to afford an example of obedience to its laws; to choose, if he be an elector, such representatives as are likely to be the best friends of civil and religious liberty, and best supporters of the constitution; and, in a word, to embrace every opportunity of promoting the real welfare of that community, which, in its various gradations of rank, arising from natural causes, forms the commonwealth. But without entering on any elaborate disquisition on the subject of patriotism, let us

present the reader with some remarkable illustrations of this noble quality.

Alexander, emperor of Rome, was greatly distinguished for his patriotism ; and of this a number of instances occur in his history. He is said never to have made any appointment out of mere favour or friendship, but that he invariably filled every office with those persons whom he knew or judged to be best qualified for the duty. He never permitted any honourable office to be sold, entertaining, as he did, the opinion that he who buys must sell in his turn ; and that it would, therefore, be unjust to punish a man for selling after suffering him to purchase his office. He never pardoned any crime committed against the public, and was an irreconcilable enemy to those who were convicted of having plundered the provinces, or oppressed the people committed to their charge. Such persons the emperor treated with the utmost rigour. It was no protection that they had been his own friends, favourites, or even that they were his kinsmen ; they were, on conviction, sentenced to death, and executed like common malefactors. He was extremely sparing of the public money, although liberal of his own, and retrenched in every possible way the expenses of the state ; declaring that the emperor was the steward of the people, and that he could not, without great injustice,

squander away the revenues which were derived from the nation.

The history of the Roman people affords many very admirable instances of this kind. After the banishment from the throne of Tarquinius Superbus, and the establishment of a new form of government under consuls annually chosen, Brutus and Collatinus were elected to that important office; and it was ordained that all who should afterwards attempt to introduce monarchy should suffer death. But before a year had elapsed, a conspiracy was formed for the restoration of Tarquin. In this plot, a large number of the nobility were concerned, and among them were the two sons of Brutus himself.

The leaders of this conspiracy appointed a meeting to be held at the residence of one of their number, and when their repast was concluded, and the attendants dismissed, they openly discussed the project they had resolved to carry out, and made arrangements for completing it. Among such arrangements were letters, which were written in order to be sent to Tarquin, giving him information of the objects in view, the progress of the scheme, the number and names of the conspirators, and the time assigned for assassinating the consuls and restoring the tyrant to power. These proceedings, however, were not carried out with sufficient secrecy to secure the success of the guilty design in view.

Vindicius, a slave, who suspected that something was wrong, overheard their conversation, and saw through a crevice in the door of the apartment the letters written to Tarquin. He no sooner perceived the nature of the plot, than he hastened to the consuls and revealed it. The conspirators were immediately apprehended, together with the letters they had written. Next day Brutus, seated in his tribunal, had the criminals brought before him, and put on their trial. The evidence of Vindicius and their own letters convicted them, and they could not reply. Every one supposed that their sentence would be banishment from Rome ; and, considering that the two sons of Brutus were among the leaders of the conspiracy, it was not expected that a more severe sentence would be pronounced. But Brutus pronounced the sentence of death. How severe a test at once of his justice and his patriotism ! Brutus, the father, was himself bound by his office to be the judge, to pronounce the sentence, and to see it carried into execution. Yet this illustrious person knew how to render his natural affections subordinate to his patriotism. Let it be observed, that he had to act not only as a father, but as a consul ; that he was equally bound to discharge the duties arising from his private and his public relations. His parental affections were known to be very strong, and the tender love he bore his sons appeared in his whole

demeanour ; his anguish was bitter in the extreme ; but as a consul, it was his paramount duty to consider the good of the state—the welfare of his country. He saw how extreme was the peril by which it was beset. The struggle was between his love of his children and his love of country, and the latter affection was superior in force to the former. The illustrious patriot well knew the different degrees in which different duties claim obedience ; and that in the highest rank are the obligations we owe to God ; in the next, the duties we owe to our country ; and in the third rank, those we owe to our kindred and ourselves.

Another instance of a like kind may here be related, which occurred during the consulship of T. Manlius Torquatus, and P. Decius. During a time of danger, the two consuls, who, in virtue of their office, commanded the forces of Rome, called a council of war, in which, among other regulations, it was ordered that no officer or soldier in the army should engage in combat with the enemy without express orders. Now, the consul Manlius had a son of very high promise, and who, when his father was dictator, and had exasperated the people against him by his severity, saved him—as stated in a former chapter—by forcing the tribune Pomponius to desist from accusing him. This youth, soon after the order above referred to was proclaimed, happened to

be sent at the head of a detachment of horse to watch the enemy ; and as he proceeded on this duty, he encountered an advanced squadron commanded by Geminus Metius, who, knowing young Manlius, challenged him to single combat.

The manner in which this challenge was given was so haughty and insulting, that the young warrior forgot the order which had been given, and engaged in battle with his antagonist, whom he defeated ; and having possessed himself of the spoils of his foe, he returned to the camp in triumph ; and laid the armour he had taken at his father's feet, declaring that he had taken his example by defeating an enemy who had both challenged and insulted him.

Manlius, however, addressed his son, rebuking him for having engaged in a conflict with the enemy without orders and contrary to the decree proclaimed ; and declared that, although he deserved to be rewarded because he had conquered, he also merited punishment for disobedience ; that he had despised the authority of a father and a consul, and had violated that system of discipline to which Rome owed her safety.

‘Hard is the necessity to which you reduce me,’ said the stern consul, addressing his son. ‘You force me either to forget that I am a father or a judge ; but neither your nor my grief shall prevail

over the fidelity I owe my country. We shall be a melancholy example to posterity, but a wholesome precedent to the Roman youth. In you I lose a son, endeared to me by the tender affection of a father, as well as by your recent victory. Alas! I must either establish the consular authority by a vigorous act of justice, or weaken it by your impunity. Die then as bravely as you have conquered. If you have but one drop of Manlian blood in your veins, you will not hesitate to repair the breach you have made in the military discipline by undergoing the punishment due to the offence.'

Having thus spoken, Manlius crowned his son as victor, and then ordered him to be tied to a stake, and commanded the lictor to strike off his head. The sentence was instantly executed, amidst the loudly expressed grief of the army, who signified their affliction by performing the obsequies of the youthful hero with all the solemnity and pomp in their power.

Without entering into any discussion as to those two remarkable instances of severity, we shall only here remark that, although they are certainly repugnant to the voice of nature, they illustrate the principle already stated, that patriotism ought to be superior to private considerations.

From the records of antiquity, if we turn to the history of modern times and of different nations,



we shall perceive many instances of this noble sentiment.

It is well known to readers of history, that a violent animosity subsisted between the Genoese and the Corsicans. We are informed that on one occasion a Corsican gentleman had fallen into the hands of the Genoese, and was treated with great severity. Cast into a dark and dismal dungeon, he was chained to the ground rather like a malefactor than a prisoner of war. While he was in this miserable situation, the Genoese sent him a message, to the effect that if he would accept of a commission in their service he should at once obtain it. He at once rejected the offer. 'Were I to accept of it,' he said, 'it would be with the determination of returning to the service of my country on the first opportunity I could obtain. But I would not have my countrymen to suspect that I could be even for one moment unfaithful.'

Paoli declares that neither Rome, Sparta, nor Thebes can exhibit in their ancient history more remarkable instances of the love of country than those recorded in modern times of the Corsicans. Remarkable as they are for the warmth of their domestic affections, they have been repeatedly known to give up their dearest relations for the good or the honour of their country.

'A criminal,' says Paoli, 'was condemned to death,

and his nephew, accompanied by a lady of rank, came to me to solicit his pardon. The anxiety of the nephew led him to think that the lady did not advocate the cause with sufficient warmth. He therefore advanced and addressed me, asking permission to speak as if he felt it unlawful to make such an application. I desired him to proceed.

“Sir,” said he with the deepest concern, “I beg my uncle’s life. If it is granted, his relations will make a gift to the state of a thousand zecchins. We will also furnish fifty soldiers in pay during the siege of Furiani. We will also agree that my uncle shall be banished, and will engage that he shall never return to this island.”

Paoli knew the nephew to be a man of worth, and he thus replied to his application : ‘ You know the circumstances of the case, and such is the confidence I have in you, that if you will say that to give your uncle a pardon would be just, useful, or honourable to Corsica, I promise you it shall be granted.’

When Paoli concluded, the nephew turned about and burst into tears, and departed with these words : ‘ I would not have the honour of my country sold for a thousand zecchins !’ He found it impossible to save his uncle’s life without a sacrifice of what he considered more important and valuable than any private considerations, however pressing.

The celebrated Washington, who exhibited so

many instances of the noblest patriotism, exercised that virtue on all occasions, so as to prove that he held the claims of his country to be superior to any arising even from the most intimate private relationships. The following incident is confirmatory of this statement. When Washington was president of the United States, a gentleman applied to him for an appointment to a very lucrative and responsible office which had become vacant. This gentleman had very strong private claims upon Washington. He had been his companion during the war, and his pleasant jovial manners, as well as other good qualities as a friend and associate, gave him great influence with the president, to whose house and table he was always welcome. The terms of intimacy in which he stood with the great man were such indeed that in making the application, he felt confident of success, and his friends congratulated him on obtaining what they supposed was a certain prospect of a handsome competency. This candidate was opposed by another gentleman, who, so far from possessing the intimate friendship of the president, had made himself conspicuous among the ranks of his opponents. Many people thought he displayed no inconsiderable degree of rashness, in being candidate for an office to which so formidable a competitor as the friend and associate of Washington himself aspired. He

had nothing of a private nature to recommend him to the president's notice, but it was well known that he possessed great integrity, promptitude, and fidelity; nevertheless, every one who thought of the weight which private friendship gave his opponent, considered his prospects hopeless. And what was the result? The president appointed him to the vacant situation, disappointing all the expectations of his own friends; and when a gentleman took the liberty to expostulate with Washington, he thus replied: 'I receive my friend with a cordial welcome, but with all his good qualities, he is not a man of business. His opponent, however, although politically hostile to me, is a man of business. My private feelings have nothing to do in the case. I am not George Washington, but president of the United States. As George Washington, I would do my friend any kindness in my power; but as president, I cannot advance him to this office.

Every reader of history is familiar with those remarkable incidents which occurred at the siege of Calais, under Edward III. of England; but they are so admirable a display of that spirit of patriotism we now refer to, and in other respects so admirable, that we shall not scruple to introduce the account in this place.

The battle of Cressy had been fought, and Edward III. was determined to reduce Calais, to which he

laid siege in so effectual a manner, that all the power of France was unable to compel him to raise the siege, and no succour or supplies of any kind could be thrown into the city. Nothing could exceed the valour and gallantry of the besieged. The breaches which the English made in the walls, and which they expected to storm, were repaired by the following morning—new ramparts being, as if by enchantment, built out of the ruins of the preceding day. Edward and his victorious host had been a whole year vainly endeavouring to take possession of the city. Fierce and numerous as their attacks were, they were successfully repelled by the brave and devoted citizens.

But an enemy appeared within the city which the valour of the besieged could not subdue. This enemy was famine. The citizens were reduced to the utmost extremity. They had devoured all their cattle and horses ; and to such a degree of wretchedness were they brought, that even a handful of damaged corn was a luxury. It became at length sufficiently obvious that, as they must perish by starvation, they could not do better than sally forth and try the chance of arms with their opponents. They accordingly marched forth ; but it was only to be defeated, and to be obliged, with a great loss, once more to retire within the city walls. In this battle, Count Vienne, the brave governor of Calais,

was made prisoner by the English, and the command devolved, consequently, on the mayor, Eustace St Pierre—a man of humble birth, but possessed of a spirit noble enough to adorn the most exalted rank.

St Pierre saw it was impossible to avoid delivering up the city. Even had there been provisions, there were not men enough for its continued defence. He therefore offered to give up the city and all it contained, on condition that the inhabitants were permitted to depart with life and liberty. Edward was exasperated beyond measure at the resistance he had already met with, and he resolved to subject the citizens to a severe punishment. He sent Sir Walter Mauny with his answer to the application of St Pierre, and stated, among other things, that although the whole city merited punishment for their traitorous opposition to him, he would, in the exercise of his clemency, pardon them if they would deliver up six of their chief citizens, with halters about their necks, to suffer as victims to atone for the spirit of rebellion they had excited. No sooner was this message delivered than the whole city was filled with dismay; for what could be more abhorrent to the citizens than the idea of delivering up to death any of their brave and devoted defenders.

Amidst the silence with which Edward's unexpected proposal was received, St Pierre stood up and addressed the assembled multitude, stating, with

much simplicity and eloquence the utter improbability of surrendering up any of the citizens; and concluding by calling on those around him to adopt the only possible expedient: 'Is there any here,' he exclaimed, 'to whom virtue is dearer than life? Let him offer himself an oblation for the safety of the people. He shall not fail of a blessed approbation from that Power who offered up His only son for the salvation of mankind.'

But no one responded to the appeal. Each man looked to his neighbour for the example of generous and magnanimous virtue, which, if he approved, he had not resolution to exhibit. St Pierre at length resumed :

'It had been base in me, my fellow-citizens,' he said, 'to propose any matter of damage to others, which I myself had not been willing to undergo in my own person. But I held it to be ungenerous to deprive any man of the preference and estimation which might attend a first offer on so signal an occasion; for I doubt not there are many here as ready—nay, more zealous for this martyrdom than I can be, although modesty and the fear of imputed ostentation may have withheld them from being foremost in exhibiting their merits. Indeed, the station to which the captivity of Count Vienne has unhappily raised me, imparts a right to be the first

in giving my life for your sakes. I give it freely and cheerfully ; who will next offer himself ?

‘ Your son ! ’ exclaimed a youth, not yet arrived at maturity.

‘ Ah ! my child,’ cried St Pierre, ‘ I am then twice sacrificed. But, no ! thy years are few but full, my son ! The order of heroic virtue has reached the highest goal and purpose of life ! Who comes next ? This is the day of heroes.’

Three of the mayor’s kinsmen now offered themselves, and the sixth was supplied by lot from a number of citizens, who were eager to imitate the noble examples.

Sir Walter Mauny, who was present, burst into tears, and exclaimed, ‘ Oh ! why was not I a citizen of Calais ? ’

The gates were thrown open, and the six devoted heroes departed, amidst the lamentations of the whole citizens ; and as they passed through the English camp to the tent of the king, the whole army seemed to turn out to behold the little band of patriots as they passed. The generous spirit of the English nation caused them to applaud the virtue even of their enemies. At length they reached the royal presence.

‘ Mauny,’ said Edward, ‘ are these the chief citizens of Calais ? ’



‘They are, please your majesty,’ replied Sir Walter; ‘and they are not only the principal men of Calais, but they are the principal men of France, if virtue has any share in the act of ennobling.’

‘And were they delivered peaceably?’ inquired the king; ‘was there no resistance—no commotion among the people?’

‘Not in the least,’ answered Mauny. ‘On the contrary, they are self-devoted, self-delivered; they have come to offer their inestimable lives, an ample equivalent for the ransom of thousands.’

The king, as already stated, was highly incensed against the people of Calais. He ordered the six devoted patriots to instant execution, and the entreaties and remonstrances of his courtiers were of no avail. He at length suffered himself to be prevailed upon by the queen. The citizens were rescued, and conducted to her tent, where she applauded their virtue, regaled them with what was highly acceptable—a plentiful repast—and sent them back to their fellow-citizens with presents of clothing and money.

The history of England and Scotland afford many illustrious examples of persons, imbued with the genuine spirit of patriotism, devoting themselves in various ways to promote the welfare of their country. It is sufficient to mention the names of such men

as William Wallace and John Hampden, as the representatives of those distinguished persons who have devoted themselves to protect the liberties or advance the interests of their native land.

## CHAPTER XI.

### PHILANTHROPY.

JOHN HOWARD ; his labours in England—His philanthropic efforts on the Continent, &c.—Thomas Clarkson; his indefatigable toils for the abolition of Slavery, &c.

HAVING thus directed our attention to a variety of instances in which the virtue of patriotism has been displayed, we shall proceed further to remark, that those on whom Divine Providence has bestowed the means of usefulness, are bound to exercise not only the virtue we have now referred to, but a still wider benevolence—that concern for the human species in general, which is called Philanthropy. Enlightened patriotism, indeed, is so nearly allied to a general concern for the whole human family, that those who are remarkable for the one quality cannot be destitute of the other. Examples, however, are not wanting, in which, besides exercising the truest patriotism, men have distinguished themselves by the noblest philanthropy, and have fulfilled, in the most striking manner, the great duty of brotherly love inculcated and exemplified by the divine

Founder of Christianity. Let us notice some of those instances.

When speaking of philanthropy, the name of John Howard instantly suggests itself. This admirable man was a brilliant example of judicious beneficence, within the comparatively narrow sphere of his own private connections. He was constantly occupied in devising benevolent schemes on behalf of his poor neighbours at Cardington, as well as his own tenants. He built numbers of neat and convenient cottages on his estate, with a garden to each of them; he established schools, in which the youth of both sexes obtained an excellent and gratuitous education; he gave with a liberal hand to the sick and destitute, and furnished his ready and liberal support to every charitable institution to which it was possible for him to contribute.

But it is to the general philanthropy of this great man that we especially refer. He devoted himself to a long and laborious personal inquiry into the state of prisons and prisoners, not only in Great Britain and Ireland, but in many of the continental states, with a view to ameliorate their condition; and with the same purpose he extended his benevolent efforts to numerous hospitals and lazarettos, exerting himself with indefatigable zeal and ardour in the great objects of his self-imposed mission. He travelled three times through France, four times

through Germany, five times through Holland, twice through Italy, besides visiting with equal diligence the most important fields for his beneficent labours in Spain and Portugal, Denmark, Sweden, Russia, and Turkey. The difficulties, the perils, the actual sufferings, to which he thus exposed himself in the sacred cause of humanity, exhibit him in the character of a hero far more illustrious than the greatest military conqueror. The moral courage which leads a man calmly and deliberately to expose himself to almost certain death, amidst the retreats of crime, poverty, or disease, and that for the sake of alleviating suffering or conferring benefit, is unquestionably entitled to rank higher in the scale of excellence than the valour which is developed amidst the excitement and  
• emulation of a battle, and is stimulated by the example of others, and supported by the expectation of public applause, and the rewards of glory. A few extracts from some of his letters to friends in England, will give some idea of the scenes and dangers to which he exposed himself.

‘I am sorry to say,’ he writes, ‘some die of the plague about us; one is just carried past my window. Yet, I visit where none of my conductors will accompany me. In some hospitals, as in lazarettos, and yesterday among the sick slaves, I have a constant headache, but in about an hour

after, it always leaves me. Sir Robert Ainslie is very kind ; but for the above and other reasons, I could not lodge in his house. I am at a physician's, and keep some of my visits a secret.

'At Smyrna, the foreigners' houses are shut up ; everything they receive is fumigated, and their provisions pass through water ; but at Constantinople, where many of the natives drop down dead, the houses of foreigners are still kept open. I conversed with one Italian merchant on Thursday, and had observed to a gentleman how sprightly he was. He replied he had a fine trade, and was in the prime of life ; but, alas ! on Saturday he died, and was buried with every sign of the plague.'

'I came,' he continues, 'to Salonica on Saturday, in a Greek boat full of passengers, one of whom being taken ill, he was brought to me, as I always pass for a physician. I felt his pulse, looked at the swelling, and ordered him to keep in the little cabin, as he had caught cold. In two hours afterwards I sent for the French captain, desiring him to give no alarm, but said I was persuaded the man had the plague ; and on the following Tuesday I saw the grave in which he was buried. I visit all the prisons to inform myself.'

In July 1778, Howard, for the last time, quitted England in pursuit of his benevolent objects. Having landed in Holland, he proceeded through

more, and the character of the individual forbade to be less. Thus, he commenced a new era in the history of benevolence; and hence the name of Howard will be associated with all that is sublime in mercy, till the final consummation of all things.'

In addition to the sufferings resulting from crime and disease, there are others which have arisen from human avarice, cruelty, and injustice, and which have called forth the noblest efforts of philanthropy. We refer to slavery, connected with the history of which, the names of Clarkson, Allen, Sharpe, and Wilberforce, and other distinguished men, occupy the highest rank, as benefactors of their race. We shall, however, make a special reference only to the first of these. Thomas Clarkson, who was born at Wisbeach in 1760, and was evidently one of those rare characters who, in the course of two or three centuries, are called into existence by divine Providence to work out some great design in the history of the human family. We find, therefore, that even in early youth—indeed, during his boyhood—he became inspired with an uncontrolled zeal and enthusiasm in behalf of the oppressed natives of Africa.

As a general truth, it is found that peculiar circumstances are required to give direction to the particular talent or genius of young people. Clarkson's enthusiasm in favour of the negro race had its

birth in the following occurrence : A negro, of the name of Somerset, was, in the year 1772, arrested in one of the most public streets of London, by a man who claimed him as his property. He had been one of his slaves on a West India plantation, and having come over with his master to England, had left his service without his permission. The negro, after a severe struggle, was overpowered and lodged in jail. Mr Granville Sharpe, however, having heard of the case, brought it before the lord mayor, and obtained an order for the negro's immediate liberation. The enraged planter, however, in defiance of the mayor's authority, again seized upon his victim. An action for assault was now brought against the planter; and the case being tried, final reference was made to the twelve judges, who, after solemn deliberation, decided that the instant a slave sets foot on English territory, he is free. This incident aroused, as already stated, the philanthropy of Clarkson; and although only twelve years of age, he dwelt upon the subject of negro emancipation with an ardour and enthusiasm which gained strength as he increased in years and experience. In 1785 he obtained the prize given by the University of Cambridge for a Latin dissertation on the question of slavery; and having subsequently translated the essay into English, he found it the means of introducing him to the notice of many persons of distinction and



influence, whom he gained over to his favourite cause. Various circumstances contributed to increase the horror and indignation with which he viewed the system of slavery. An examination of the natural productions of Africa increased the interest he felt in that region of the world. Specimens of the cloth made by the natives embittered the regret he felt that persons capable of so much ingenuity should be exposed to such unmerited sufferings; and a visit to some of the slave-ships that lay in the Thames increased indefinitely the sentiments of detestation with which he regarded the system, and invigorated him in his philanthropic purposes. Having received much encouragement from W. Wilberforce, Dr Porteous, bishop of Chester, and other persons of influence, Mr Clarkson and his friends instituted a society in London for the abolition of the slave-trade; and proceeding to Bristol, Liverpool, and other seaports, sought out information on the subject of slavery, in order to strengthen the cause in which he had embarked. Strange to say, during the investigations he thus made, his life was more than once in imminent danger from the violent animosity with which the supporters of negro slavery had learnt to regard him. The information he obtained on this really perilous mission being laid before the society, it made a deep impression. Public meetings were held in London and other parts of the kingdom; a

very strong feeling was everywhere excited in behalf of Africa; and numerous public meetings were held to petition parliament for the abolition of slavery. The privy council now took up the subject, and in May 1788 Mr Pitt, in the House of Commons, carried a motion to take the slave-trade into consideration early in the ensuing session. The time and occasion had now arrived when Mr Clarkson must obtain more information to support his cause; and again he set out on the irksome and dangerous task of collecting evidence. In this he found almost insuperable difficulties. Sending his brother to Havre to collect evidence, he himself proceeded to Paris to gain, if possible, support from such men as Lafayette and Cordorcet, but the attempt was not encouraging.

On his return, he found that a dispute had arisen between the abolitionists and the planters, as to the manner in which slaves were procured. The former asserted that they were carried off by violence or stratagem; the latter declared they were purchased at fairs. It was almost impossible to obtain authentic evidence on this subject. The efforts which Clarkson now made to clear up this point were most extraordinary. When the time at last arrived for the discussion of the question, it was found that the planters, and others interested in perpetuating slavery, had taken advantage of the

opportunity allowed by the length of time before the subject was introduced, to prejudice the minds of many of the members of parliament against the scheme of abolition. They declared that massacre and ruin would be the result. The discussion at last took place, but the motion was lost by a considerable majority.

This disappointment, however, had no effect on Mr Clarkson, other than to stir him up to greater efforts in the cause he had espoused. For three years subsequently he continued to toil incessantly, till at length his health began to give way under the pressure. Nor ought this result to be a matter of surprise. For seven years he had maintained a most important and elaborate correspondence with some 400 persons annually; and he had travelled over a space of 35,000 miles in search of evidence, performing a great part of his journeys during night. His nervous system now seemed completely shattered; his memory and hearing began to fail him; he fell into a condition of extreme debility and prostration; and was so exhausted as to be completely incapable either of physical or mental labour.

This distinguished philanthropist retired from his public labours, therefore, and by devoting himself to agriculture, soon recovered the health which his incessant toils had endangered. He had the happiness, in 1806, of seeing the question of the abolition

of slavery triumphant in the British parliament, and he lived to behold, in 1833, the complete emancipation of the negroes in the West Indies, at the costly ransom of twenty millions sterling.

Such men as Howard and Clarkson are an honour to the human race, and their names will be remembered and revered when those of many of the greatest potentates of the earth are buried in oblivion.

## CHAPTER XII.

### GENEROSITY.

FREDERIC II. — Chief-Justice Hale — The Princess Charlotte —  
Sir Philip Sidney — Chevalier Bayard — Washington — The  
Italian Peasant — The Collier, &c.

WE have already spoken of the benevolence for which men in business and in professional life have been remarkable, and to the exercise of which the possession of means constitutes a call. We shall now consider, in the conduct of persons of rank, of independent fortune, or of illustrious name, some examples of the virtue of Generosity—a virtue nearly allied to that benevolence already noticed.

The history of classic times affords many brilliant examples of this kind. Cato, Julius Cæsar, Marcus Aurelius, and very many other illustrious persons, were greatly distinguished for the virtue of generosity. But we shall only refer to modern instances.

A highly interesting incident is related of the Emperor Frederic II. The city of Vienna, as our readers are aware, is separated from one of its suburbs,

called Leopoldstadt, by an arm of the Danube. On one occasion, during a great flood in the river, the bridge communicating with this suburb was carried away, and the inhabitants were reduced to the point of starvation. It was impossible to induce any one to undertake the passage of the river, because of the danger arising from the vast blocks of ice which were swept down by the raging waters. Boats were prepared, loaded with bread, and the king himself stood on the bank of the river vainly exhorting some of the citizens to attempt the passage.

Finding, however, that he could not prevail on any of the bystanders to brave the dangers of the stream, Frederic himself leaped into one of the boats, seized the oars, and pushed from the shore, exclaiming, 'Never shall it be said that I saw perish, without making an effort to save them, those who would themselves risk their all for me !'

The example of the sovereign had, as might be presumed, a powerful influence ; the spectators threw themselves into the boats, encountered the flood with success, and gained the suburb just as their intrepid monarch arrived with the bread which he had conveyed across at the hazard of his life.

Lord Chief-justice Hale was remarkable for his generous beneficence. It afforded him great delight to assist the poor and afflicted. He frequently invited his poor neighbours to dinner, and made

them sit at table with himself ; and if they were sick, he sent them provisions from his own house. It was the invariable rule of this most excellent man to treat the old, the needy, and the sick, with the tenderness and familiarity that became one who remembered they were of the same nature with himself, and were reduced to no other necessities than those to which he himself might be brought.

The lamented Princess Charlotte, although, to the universal grief of the nation, cut off in early life, exhibited on many occasions the utmost generosity and beneficence. On one occasion, during a walk with Prince Leopold in 1816, her royal highness thus addressed a decent-looking man employed as a day-labourer :

‘My good man,’ said the princess, ‘you seem to have seen better days.’

‘I have, please your royal highness,’ said the workman ; ‘I once rented a good farm, but the change in the times has ruined me.’

At this reply, the kind-hearted princess burst into tears, and said to the prince, ‘Let us be grateful to Providence for His blessings, and endeavour to fulfil the important duties required of us by making all our labourers happy.’

On returning home, she ordered the steward to make out a list of all the deserving families in the neighbourhood, with the particulars of their

circumstances ; she also desired that all the superfluous food should be carefully distributed among the poor ; and instead of the usual festivities on the following birthday of the prince and princess, the money that would have been expended was distributed among the poor in clothing.

An anecdote, related of the celebrated Sir Philip Sidney, affords a fine example of that generosity of soul which ought to distinguish every true gentleman. He was wounded at the battle of Zutphen, and the wound was mortal. He suffered excruciating agony, and that dreadful thirst produced by excessive bleeding, which itself seems to amount to suffering greater than the wounds themselves. Sir Philip, unable to rise from the ground, called for water, and it was brought to him. He was in the act of raising the refreshing draught to his lips when he beheld a poor soldier, who lay near dangerously wounded, fixing his eager eyes upon the wished-for bottle. Sir Philip instantly controlled himself, and presented the water to his fellow-sufferer, saying, 'Take it, friend ! thy necessity is greater than mine !'

Chevalier Bayard, who was the soul of generosity, gave a fine example of that virtue on occasion of the capture of Bresse, one of the Venetian towns. Having retired to a house to have a wound he had received properly attended to, he saved the house from plunder, and the lady and her two daughters



who resided in it. As may be supposed, the lady felt towards him the liveliest gratitude, and her great anxiety was in what manner she should be able to evince it. At his departure, therefore, she offered Bayard a casket containing a sum of two thousand five hundred ducats. No persuasions, however, were sufficient to induce him to accept the gift. At last, finding that his obstinate refusal only gave distress to his grateful hostess, he accepted it; and calling the two young ladies to take leave of them, he presented to each of them a thousand ducats, to be added to their marriage-portions, and left the remaining five hundred to be distributed among those who had been plundered.

The following incident is related of the celebrated Washington, president of the United States: A person named Rouzy, residing in Virginia, was indebted to him to the extent of a thousand pounds. The agents of the president found it necessary to take proceedings for the recovery of the money, and the debtor was arrested and lodged in prison.

M. Rouzy was possessed of a considerable landed estate, but such property, it appears, could not be sold in Virginia without the permission of the debtor; and as he had a large family, he proposed remaining in prison to selling his property. A friend, while he was thus enduring incarceration, suggested to him

that probably the president was not aware of the circumstances that he had been proceeded against, and that it would be proper to present a petition to him explaining the whole case.

This advice was adopted, and by the very next post an order arrived from Philadelphia for M. Rouzy's immediate release, together with a full discharge of the debt. The agents likewise received a reprimand for their severity. What gratitude M. Rouzy felt for this marvellous kindness it is impossible to describe. He and his family never lay down to rest at night without invoking the blessing of heaven on their noble benefactor. Time passed away, and Providence was pleased to give prosperity to M. Rouzy and his family, so that in a few years, by means of active labour, he was enabled to offer to his generous creditor the payment of the debt with interest. Washington reminded him that the debt was discharged; but he replied that the debt of his family to the preserver of their father never could be discharged. At last the president accepted the money, for the grateful Virginian would take no denial; but he accepted it only to divide it immediately among M. Rouzy's children.

Instances of such generosity and beneficence might easily be multiplied; and what can be more suitable, what more graceful, than the exhibition of that virtue on the part of those who not only profess

to be Christians, but are, by the goodness of Providence, enabled to exercise the qualities of beneficence and generosity !

But—as it is unnecessary to remark—those virtues do not by any means wholly consist in promptitude and liberality in bestowing pecuniary aid, as the example of Sir Philip Sidney, just cited, renders sufficiently obvious. Many most admirable illustrations might be taken from the conduct of persons in very humble rank ; and we shall bring forward a few of these in this place, not only as an example to those in favoured circumstances, but as an evidence of the fact that some of the bravest hearts have been those which have beaten under the homliest garb, and that some of the most heroic and magnanimous souls have been among those least indebted to what are called the gifts of fortune.

Some years ago, in the north of Italy, a very rapid thaw following an excessive and long-continued snow-storm among the Alps, caused a sudden and tremendous flood in the river Adige, which carried away a bridge near Verona, leaving, however, the middle part of it standing, on which was the house of the toll-gatherer, who, with his whole family, were menaced with destruction. They were seen from the banks of the river imploring aid, and their cries of terror and despair were heard over the rising

waters. Nothing could be more critical than their position, for pieces of the arch on which they stood were every moment falling into the torrent. Count Pulverini, who was an eye-witness of the scene, held out a purse of a hundred sequins, to be given to any one who would save the apparently doomed family. But such was the impetuosity of the torrent, and the consequent risk, that no one could be had to attempt the perilous voyage. Even were it possible to impel a boat across the raging stream, there was the utmost danger of its being dashed to pieces against the bridge, or destroyed by the large stones continually falling from the shaken fabric into the waters. At last, a countryman passing by was informed of the reward promised by the count, and the imminent peril of the family on the bridge. He instantly leaped into a boat, and, evidently possessed of great strength and skill, made his way across the foaming waters, and took on board the whole family. With no less skill and vigour he pulled the boat to the shore, amidst the acclamations of the assembled multitude.

‘Brave fellow!’ exclaimed the count, handing him the purse of sequins, ‘take the purse, and nobly have you earned it!’

‘I thank you,’ replied the countryman respectfully, ‘but I shall never expose my life for money.

My labour affords me sufficient for myself and my family. Give the purse to the poor family who have now lost everything !'

One of those terrible accidents which so frequently have occurred from neglect, or from pure accident, at the shafts of coal-pits, was, a few years ago, the occasion of an exhibition of very remarkable heroism and generosity in a very young man. Several men having entered the cart or basket, and descended to some distance from the mouth of the shaft, the handle gave way, and they were instantly precipitated to the bottom. At the same moment, however, a man and a youth, who would otherwise have shared the same fate, by making a sudden spring, happily caught hold of a chain hanging at the side of the pit as a guide. Soon after the accident became known at the mouth of the pit, it was ascertained that some one was clinging to the chain, and a man was sent down immediately to afford relief. In descending, he first came to the young man—whose name was Daniel Harding—and was about to rescue him from the tremendous peril in which he was, when the brave and generous fellow exclaimed : 'Don't mind me ! I can hold on a little longer. Joseph Bann is lower down, and nearly exhausted—save him first !'

The man sent to rescue the sufferers descended further, when he found the person referred to, and

having brought him up, descended for his companion, and happily succeeded in restoring him to safety. If we reflect for a moment, it is impossible not to be struck with the admirable nature of the act thus referred to. The young man had been almost twenty minutes hanging to the chain in the dark shaft of the mine, over a depth of several hundred feet, and perhaps with at first little hope of being rescued from the apparently inevitable destruction consequent in letting go his hold. Yet in such dreadful circumstances, he preferred the safety of another to his own. How few, we may truly say, would have done as he did in the same circumstances !

Yet instances are not wanting of a like kind. On the occasion of a tremendous storm at Dover, two boats were despatched to succour a ship in distress. One of the boats was upset, and all the sailors but two drowned. The other boat, however, came to the rescue of the two men, who with great difficulty were keeping themselves afloat. A rope was flung to one of them, but he declined availing himself of it, crying out to his friends in the boat, to rescue his comrade in peril. 'Fling it to Tom,' he exclaimed, 'he is just ready to go down. I can keep afloat a while longer !' This was done, and Tom rescued just in time, and his generous friend was, happily, picked up soon after.

One or two instances of another kind will, we are assured, not be unacceptable to our readers. During the severe commercial distress which some time ago occurred, a banker in London received a letter from a man who had been many years in his family's service, to the following effect: 'Sir, I formerly lived some years in your father's family, and a few in your own. I saved a sum of seven hundred pounds. Take it, if it can be made of the least use to you, it is yours.'

A poor Irish woman, named Peggy, who had been brought up in London, had been led to the knowledge of true religion, and this knowledge had produced its usual happy consequences, in the increase in her heart of that spirit of generous charity which our holy faith inculcates. Her fidelity and industry as a servant were admirable; and, although her wages were small, she practised all the economy in her power in order to do as much good as possible by aiding those in distress. In the church with which Peggy connected herself, a collection was made in behalf of Ireland; and one day after service the poor woman came to her clergyman (who had been instrumental in getting her a place), and with much joy and cheerfulness placed in his hand a sovereign towards the collection.

'Please your reverence,' she said, as she put the

coin into his hands, 'this is the first pound I ever was possessed of. What better can I do with it than give it for the good of my poor country?'

'It is too much, Peggy,' said the clergyman. 'I cannot take it; you are not required to give away all you have.'

'Oh, no, please your reverence!' cried the poor woman with great energy, 'it is not too much; if it were much more, I would as gladly bestow it. Take it, take it; it may do some little good to some of my countrymen. It may help some of them to know the gospel.'

In such incidents as these, be it observed, there is the highest conceivable degree of generous beneficence. Life—of all things most valuable—is in the one case cheerfully put in jeopardy for the safety of others; in the other case, the whole pecuniary means, saved with toil and care, are cheerfully devoted to the object in view. Many incidents might be related of such beneficence on the part of the poor. And what an example do such incidents set before those to whom divine Providence has given abundant means of doing good! Does the poor woman cheerfully give to a benevolent object the sovereign she had earned with toil and care? What proportion, then, of his means ought a man of independent fortune to dedicate to



purposes of generous charity and beneficence ? Compared with poor Peggy's gift, a hundred, or even a thousand pounds, may be but a small donation, if we look at its relation to the means of the giver.

## CHAPTER XIII.

### RELATIONS OF PRIVATE LIFE.

**MARRIAGE**—Addison—Steele—Jeremy Taylor on the subject—Conjugal Affection: Instances in Ancient Times—Lady Fawshawe—Philip the Good—The Countess Confalonieri—Lady Russell, &c.

WE have been occupied, in the foregoing chapters, in pointing out the manner in which certain important advances may be made towards happiness and prosperity. In doing this, it has hitherto been requisite to regard the duties or engagements to be performed as more or less of a public kind ; or, in other words, as having reference to the relations in which we are placed to society by our avocations or our position in life.

But in looking at the great leading events of life, and considering the relation they have to our well-being, it is requisite we should now regard those of a private or domestic character.

An active life—as we have elsewhere affirmed—is found, by the uniform experience of mankind, to be, on the whole, most conducive to happiness. Perpetual rest would be intolerable ; it would be wholly

inconsistent with a state of bodily or mental health ; and the same statement may be made of idleness ; but perpetual activity, unceasing public toils, would be, if it were possible even to cause such toils, as intolerable and as adverse to health of body and mind as continual idleness or perpetual rest. Now, the man who is busily occupied in the affairs of life finds the requisite degree of repose and the suitable place of rest in the domestic circle. In the calm retreat of the family, he can alleviate the fatigue and cast aside the cares which press upon him amidst the tumult of his public duties ; and amidst the endearments of home, he can renew his vigour for the battle of life. But mere rest, in the midst of unavoidable labour, is but a small portion of what is to be attained in the relations of private life. The conjugal affections are the source of the greatest and the most permanent happiness which this world can bestow ; for when two beings are united by the ties of reciprocal sincerity and tenderness, they feel a heart-ennobling solicitude for one another's welfare ; they are inspired by a mutual sympathy which alleviates affliction ; and participating in each other's happiness, they enhance their prosperity and heighten their joys. ' A good wife,' says an excellent moralist, ' makes the cares of the world sit easy, and adds a sweetness to its pleasures : she is a man's best companion in prosperity ; his best friend in adversity ;

the most careful preserver of his health, and the kindest attendant on his sickness ; a faithful adviser in distress, a comforter in affliction, and a discreet manager of all his domestic concerns.' Hence, therefore, when once established in life with the means of maintaining a family with comfort in the rank to which he belongs, a young man acts according to the dictates of nature and of religion in seeking a suitable and a happy marriage.

Marriage is unquestionably a great and momentous event in the history of a life ; and as the happiness of that state depends, in a very great measure, on the affection which those united in that ordinance bear to each other, our chief object shall be to point out to our readers some instances of conjugal affection as conducing to domestic happiness ; but before so doing, a few general observations on the subject, from the writings of some eminent persons, will not be out of place.

'There is nothing of so great importance to us,' observes Mr Addison, 'as the good qualities of one with whom we join ourselves for life ; they do not only make our present state agreeable, but often determine our happiness to all eternity. Where the choice is left to friends, the chief point under consideration is an estate ; where the parties choose for themselves, their thoughts turn most upon the person. They have both their reasons. The first

would procure many conveniences and pleasures of life to the party whose interests they espouse, and, at the same time, may hope that the wealth of their friends will turn to their own credit and advantage; the others are preparing for themselves a perpetual feast, for a good person does not only raise but continue love in the beholder.

‘Good-nature and evenness of temper,’ says the same excellent author, ‘will give you an easy companion for life; virtue and good sense an agreeable friend; love and constancy, a good wife or husband. Where we meet one person with all these accomplishments, we find a hundred without any one of them. The world, notwithstanding, is more intent on trains and equipages, and all the showy parts of life. We love rather to dazzle the multitude than consult our proper interests; and, as I have elsewhere observed, it is one of the most unaccountable passions of human nature, that we are at greater pains to appear easy and happy to others, than really to make ourselves so. Of all disparities, that in humour makes the most unhappy marriages, yet scarce enters into our thoughts at the contracting of them. Several that are in this respect unequally yoked, and uneasy for life with a person of particular character, might have been pleased and happy with a person of a contrary one, notwithstanding they

are both, perhaps, equally virtuous and laudable in their kind.

‘Before marriage, we cannot be too inquisitive and discerning in the faults of the person beloved; nor after it, too dim-sighted and superficial. However perfect and accomplished the person appears to you at a distance, you will find many blemishes and imperfections in her humour, upon a more intimate acquaintance, which you never discovered or perhaps suspected. Here, therefore, discretion and good-nature are to shew their strength; the first will hinder your thoughts from dwelling on what is disagreeable; the other will raise in you all the tenderness of compassion and humanity, and by degrees soften those very imperfections into beauties.

‘Marriage,’ adds the same amiable writer, ‘enlarges the scene of our happiness and miseries. A marriage of love is pleasant; a marriage of interest, easy; and a marriage where both meet, happy. A happy marriage has in it all the pleasures of friendship, all the enjoyments of sense and reason, and, indeed, all the sweets of life.’

On the same subject, Sir Richard Steele thus expresses himself: ‘Marriage is an institution calculated for a constant scene of as much delight as our being is capable of. Two persons, who have chosen each other out of all the species, with design

to be each other's mutual comfort and entertainment, have, in that action, bound themselves to be good-humoured, affable, discreet, forgiving, patient, and joyful, with respect to each other's frailties and perfections, to the end of their lives. The wiser of the two will, for her or his own sake, keep things from outrage with the utmost sanctity. When this union is thus preserved, the most indifferent circumstance ministers delight. Their condition is an endless source of new gratifications. The married man can say, "If I am unacceptable to all the world beside, there is one whom I entirely love that will receive me with joy and transport, and think herself obliged to double her kindness and caresses on account of the gloom with which she sees me overcast. I need not dissemble the sorrow of my heart to be agreeable there; that very sorrow quickens her affection."

Jeremy Taylor, bishop of Down and Connor, has been not unjustly styled the Shakespeare of divines, on account of the exuberant fertility of his imagination, and may likewise be called the Fletcher of his learned order, because of the elegance and tenderness of many of his descriptions. The language which he employs in speaking of marriage is so exquisitely beautiful, that it is impossible to avoid directing the attention of the reader to some portions of it; more especially as it is an appropriate introduction to

those examples of the conjugal state to which we are to refer.

‘Marital love,’ says the pious and eloquent prelate, ‘is a thing as pure as light, sacred as a temple, lasting as the world. The love that can cease, says an ancient, was never true. Marital love contains in it all sweetness, all society, all felicity, all prudence, and all wisdom. It is a union of all things excellent ; it contains proportion, satisfaction, rest, and confidence. The eyes of a wife are then fair as the light of heaven ; a man may then ease his cares, and lay down his sorrows upon her lap ; and can retire home to his sanctuary and refectory, and his garden of sweetness and of chaste refreshment.’

This passage receives an illustration from an anecdote told of Peter the Great. He was, as is well known, a man of a fierce and ungovernable temper. When he became angry, his eyes flashed fire ; he foamed at the mouth ; and his whole frame was convulsed ; yet no sooner did the empress Catherine appear, than he used to throw himself at her feet, and lay his head in her lap. Under the pressure of her soft and beautiful hands, the throbbings of his temples ceased, and he soon became calm and composed.

The eloquent divine, whom we have just quoted, institutes a comparison between a single and a



married life—quaint, indeed, but extremely beautiful, and admirably adapted to the object we have in view in this chapter. ‘Marriage,’ says the good bishop, ‘was ordained by God himself, instituted in Paradise; was the relief of natural necessity, and the first blessing from the Lord. He gave to man, not a friend, but a wife—that is a friend, and a wife too. It is the seminary of the church, and daily brings forth sons and daughters unto God; it was ministered to by angels; and Raphael waited upon a young man that he might have a blessed marriage; and that the marriage might repair two sad families, and bless all their relations. Marriage is the mother of the world, and preserves kingdoms, and fills cities, churches, and even heaven itself. Celibate, like the fly in the heart of an apple, dwells in a perpetual sweetness, but sits alone, and is confined, and dies in singularity; but marriage, like the useful bee, builds a house, and gathers sweetness from every flower, and labours and unites into societies and republics, and sends out colonies, and fills the world with delicacies, and obeys their king, keeps order, and exercises many virtues, and promotes the interests of mankind, and is that state of good things to which God hath designed the present constitution of the world. Marriage hath in it the labour of love, and the delicacies of friendship; the

blessings of society, and the union of hands and hearts ; it hath on it less of beauty, but more of safety than a single life ; it is more merry and more sad ; is fuller of joys and fuller of sorrow ; it lies under more burdens, but is supported by all the strength of love and charity, and these burdens are delightful.'

How exquisite is the imagery with which he refers to early dissensions between married persons ! How just the sentiments he expresses on the subject ! ' Man and wife,' he says, ' are equally concerned to avoid all offences to each other in the beginning of their conversation. Every little thing can blast an infant blossom, and the breath of the south can shake the little rings of the vine ; but when by age and consolidation they stiffen into the hardness of a stem, and have by the warm embraces of the sun and the kisses of heaven, brought forth their clusters, they can endure the storms of the north and the loud noises of the tempest, and yet never be broken. So is the early union of an unforced marriage—watchful and observant, jealous and busy, inquisitive and careful, and apt to take alarm at every unkind word. For infirmities do not manifest themselves in the first scenes, but in the succession of a long society ; and it is not choice or weakness when it first appears, but it is want of love or prudence, or it will be so expounded ; and that which appears ill

at first, usually affrights the inexperienced man or woman, who makes unequal conjectures, and fancies mighty sorrows by the proportions of the new and early unkindness.'

A great many very beautiful examples of conjugal affection, and consequent happiness, may be discovered in the writings and in the lives of eminent persons among the ancients. Cleombrutus and Chelonida, Sabinus and Empona, Phocion and his wife, the Prince and Princess of Persia taken captive by Cyrus, all afford, along with many others, illustrations of our subject; while the letters of Pliny to his wife Calphurnia, and those of Cicero to his wife Terentia, are replete with the tenderest and most affectionate sentiments. To those examples, however, we shall not particularly refer, but shall derive our illustrations from the biography of modern times.

A beautiful picture of connubial affection, blended with good-humour and good-sense, is given in the biography of Lady Fanshawe, wife of Sir Richard Fanshawe, ambassador from England to the court of Madrid, in the reign of Charles II. Sir Richard was a man of great excellence of character, and of great loyalty. In the disastrous reign of Charles I. he devoted himself to the cause of the king, and in his service not only suffered great privations, but lost the whole of his family property. At the

restoration, he transferred to Charles II. the affection he had borne to his father, and held with great distinction the office of ambassador to Spain, until being superseded by another, the disgrace so affected him, that his health gave way, and he did not live long to mourn the ingratitude of the king. The picture of conjugal affection to which we refer is thus given in her ladyship's own words :

‘ One day, in discourse, Lady —— tacitly commended the knowledge of state affairs, that women were very happy in a good understanding thereof, as my Lady A., Lady S., Mrs T., and divers others, and that for it nobody was at first more capable than myself ; that in the night, she knew there came a post from Paris, from the queen (Henrietta Maria, queen of Charles I.), and that she would be extremely glad to hear what the queen commanded the king in order to his affairs ; saying, that if I should ask my husband privately, he would tell me what he found in the packet, and I might tell her. I that was young and innocent, and to that day never had in my mouth, “ What news ? ” began to think there was more in inquiring into business of public affairs than I thought of, and being a fashionable thing, it would make me more of my husband, if that had been possible, than I was. After my husband returned home from council, after welcoming him (as my custom ever

was), he went with his hand full of papers into his study for an hour and more. I followed him; he turned hastily, and said, "My dear life, what wouldst thou have?" I told him I heard the prince had received a packet from the queen, and I guessed it that in his hand; and I desired to know what was in it. He, smiling, replied, "My love, I will immediately come to thee; pray thee go, for I am very busy."

'When he came out of his closet, I resumed my suit. He kissed me, and talked of other things. At supper I would eat nothing. He (as usually) sat by me, and drank often to me (which was his custom), and was full of discourse to company that was at table. Going to bed, I asked him again, and said, I could not believe he loved me if he refused to tell me all he knew; but he said nothing. Next morning, very early (as his custom was) he called to rise, but began to discourse with me first, to which I made no reply. He rose, came to the other side of the bed, and kissed me, and drew the curtain softly, and went to court. When he came home to dinner, he presently came to me (as was usual), and when I had him by the hand, I said, "Thou dost not care to see me troubled." To which he, taking me in his arms, answered, "My dearest soul, nothing upon earth can afflict me like that; and when you asked me of my business, it was wholly out of my power

to satisfy thee ; for my life and fortune shall be thine, and every thought of my heart, in which the trust I am in may not be revealed ; but my honour is mine own, which I cannot preserve if I communicate the prince's affairs ; and, pray thee, with this answer rest satisfied." So great was his reason and goodness that, upon consideration, it made my folly appear to be so vile, that, from that day until the day of his death, I never thought fit to ask him any business but what he communicated to me freely in order to his estate or family.'

A beautiful proof of tenderness and affection occurs in the history of Philip the Good, the founder of the greatness of the house of Burgundy. He had at an early age married the Princess Michaela, sister to Charles the dauphin. It unhappily occurred that, through the treachery of Charles, the father of Philip was slain. As soon as Philip was made aware of the calamity which had thus befallen him, he hastened to the apartments of his wife, overwhelmed with anger and grief. 'Alas ! my Michaela !' he exclaimed, 'Thy brother Charles has murdered my father !'

This grievous intelligence deeply affected the amiable princess. She broke out into cries and lamentations, and being tenderly devoted to her husband, and feeling the utmost alarm lest this sad and fatal occurrence should deprive her of his

affections, she refused all comfort. Philip, who truly merited the title of 'good,' assured her with the utmost tenderness that the event, painful as it was, could not in the slightest degree alter his love for her, and that the act which had been perpetrated was not hers, but her brother's. 'Take courage, my life,' he said, 'and seek comfort in a husband that will be faithful and constant to thee for ever.' The afflicted princess was revived by those tender assurances, and never had the slightest reason to suspect any diminution of the respect and affection of her husband.

A celebrated writer gives the following account of the conduct of the Countess Confalonieri, which affords an excellent illustration of devoted affection. The count, her husband, was condemned to suffer death at Milan. As soon as she heard of it, she hastened to Vienna; but what was her consternation when she learnt that the courier had already set out with the fatal mandate for his execution! It was midnight; she hastened to the palace, and in the utmost agony pleaded for instant admission to the empress. The passionate despair which won upon the attendants also produced its effects on their imperial mistress. The empress pleaded the cause of the count so effectually that her husband gave way, and she returned to the unhappy countess with a commutation of the sentence. Her husband's

life was spared. But what is now to be done! The courier with the death-warrant is on his way. By what means shall she overtake him? The only thing to be done was to make the utmost exertion to reach Milan in time. The countess immediately throws herself into a conveyance, and pays four times the usual amount for relays of horses, and never stops or tastes food till she arrives at her destination. How terrible such a journey must have been! How overwhelming the fear lest she should not arrive in time! How dreadful the anxiety lest any unforeseen accident should for a moment interrupt or delay her journey! What gloomy pictures must not her excited imagination have painted? At last she reaches the city. Her husband is actually preparing to mount the scaffold, but the devoted wife is in time—her husband is saved! The terrible conflict of hope and terror in which the heroic lady performed her journey is over, and she is amply rewarded by saving a life far dearer to her than her own.

The melancholy history of Lord Russell, put to death by Charles II., affords some admirable illustrations of conjugal affection, as well as of many very noble qualities, as displayed by himself and Lady Russell. The history of Lord Russell's private life affords many a beautiful picture of domestic happiness; but it was when that happiness was



terminated that the love subsisting between him and his noble-minded wife became most conspicuous. On being brought to trial, he was permitted to employ a clerk or reporter to write for him, and to take notes of the trial as it proceeded. For this difficult task Lady Russell was peculiarly competent, and, painful as the duty was, she undertook the discharge of it, supported, doubtless, by the confidence she had that no evidence could be obtained capable of proving her husband guilty of the particular crime laid to his charge; and perceiving, no doubt, at the same time, that she could thus in some degree exhibit her love and devotion towards her husband. Firm, modest, self-collected, she took her seat at the table; and amidst the long hours of the trial, when so much was said to disquiet and afflict her, she gave unremitting attention to the self-imposed labour, supported, amidst the anguish and the overwhelming emotions she experienced, by that patience of love so peculiar to the character of woman. Seldom did she venture to raise her eyes to her husband's face; but not a word that was spoken escaped her notice. At last the task was completed, and with a heart torn with agony she heard her husband condemned. Still not a sound escaped her lips—the strength of her love enabled her to control the violence of her emotions, lest, by giving way to them, she might agitate her husband,

or shake the grave and manly composure which he displayed. When she arose to accompany him, many, deeply touched by the spectacle, wept aloud. Even when the sorrowing couple reached the prison, Lady Russell gave way to no wild and passionate grief, but repressing her emotions with the marvellous power already displayed, she seated herself by him to discuss the means of saving his life.

Lady Russell's chief hope was, that she might be able to influence the king to pardon her husband; and he encouraged her in this, not from any expectation of success, but from the tender and affectionate desire he entertained that, being fully occupied, she might thus escape, in some measure, the pressure of her grief. The unhappy lady herself obtained access to the king's presence, and pleaded with all the eloquence of despair for her beloved husband's life, but it was all in vain. The heartless tyrant refused the request. 'Lord Russell expressed great joy,' says Bishop Burnet, 'in that magnanimity of spirit he saw in his wife, and said the parting with her was the hardest thing he had to do, for he was afraid she would be hardly able to bear it.'

Speaking of the day of his execution, Burnet says: 'He suffered his children that were very young, and some few of his friends, to take leave of him, in which he maintained his constancy of temper, though he was a very fond father. At eleven o'clock on

Friday morning, my lady left him: he kissed her four or five times, and she kept her sorrows so within herself, that she gave him no disturbance at their parting. She suffered neither sob nor tear to escape her, but quietly, silently departed. After she was gone, he said: "Now, the bitterness of death is passed," and ran into a long discourse concerning her; how great a blessing she had been to him; and said, what a misery it would have been if she had not that magnanimity of spirit, joined to her tenderness, as never to have desired him to do a base thing for the saving of his life.'

One other illustration of conjugal affection may here be added, exhibited by persons of humble rank. In the winter of 1784, two gentlemen had occasion to proceed from Berwick to Kelso, in Scotland. The cold was intense, and a very heavy fall of snow had taken place, so as to render the roads almost impassable. The travellers, nevertheless, persisted in their resolution, disregarding both the severity of the weather and the remonstrances of those who knew the dangers through which they must pass. To proceed in such circumstances was an act of great hardihood and rashness, and the journey proved at once dangerous and laborious in the extreme. As the travellers went on, their horses were up to the knees in snow, and occasionally in some parts of the road the snow-drifts lay so deep

that it seemed impossible to pass them. A much toil and delay, they at length arrived at a lonely public-house near Tweezzele, on the river Till, one of the larger tributaries of the Twe. Here they found another traveller on his way to home in Kelso, who had been detained for several days at the little inn by the inclemency of the weather. The poor man recognised his townsman, and as they resolved, after passing the night as well as they could, to proceed on their way, he made it his mind to accompany them, it being quite impossible for any pedestrian traveller to attempt the journey alone.

They set forth, and after many struggles, found themselves at the approach of night in the centre of a wide moor, some fourteen miles from their destination. What was their amazement to behold in the distance a human figure in the deep and trackless snow, wading and floundering slowly towards them. Indistinctly seen amidst the fading light and the falling snow, the figure assumed an aerial aspect, and the travellers would have had little difficulty in believing it to be some 'wraith' or phantom of a spiritual character. On approaching, however, they found it to be a woman, thinly clad, who had come from one house to another in search of work. The wife of the traveller who had accompanied them from Tweezzele, she was now on her way to Kelso.

left Berwick, she believed him to be overtaken by the snow-storm, and, in a state of desperation which made her regardless of consequences, and prevented her from preparing for such an undertaking, she had set forth, leaving her home and her children behind, and had wandered on through the deep snow for fourteen long miles, at one moment supported by the hope of meeting her beloved Willie, at another, on the verge of despair lest he should have perished in the snow. The moment she beheld her husband, the poor woman uttered a piercing shriek, and sunk insensible amidst the snow. She soon, however, returned to consciousness, and her first employment was to pour forth fervent thanksgiving to God for the deliverance of her beloved husband from the danger to which he had been exposed. Delighted with the display of tender affection they had thus witnessed, the travellers placed the poor woman on the strongest of the horses, and conveyed her to Coldstream—the excessive joy she now experienced, succeeding the violent emotions of fear and anguish which she had suffered, having quite overpowered her.

## CHAPTER XIV.

### MARRIED LIFE.

DIFFERENCES IN OPINION AND SENTIMENT—Unhappy Results—  
Instances of Influence of Kindness, Forbearance, Sweetness of  
Temper, &c.

THE affections—of which we have now seen a few illustrations—is one of the most powerful of those which are implanted in the human breast, and it lies at the foundation of all happiness in the married state. It forms, indeed, an express provision in the original constitution of the human mind, by the aid of which the complicated duties of domestic life may be cheerfully performed, and by which the many cares, anxieties, and sufferings frequently incident to that condition, may be cheerfully sustained and overcome.

The conjugal state demands from the husband that his great object and rule of conduct shall be the happiness of his wife. Now, one of the principal elements in that happiness is the confidence she possesses in his affection ; and, therefore, it follows

that his great object ought to be to afford the greatest and clearest evidences of that affection ; and the best of all such evidences are those which demonstrate the affection to be a principle and not a mere passion or emotion, which prove that the love that at first possessed all the evidence of an emotion or passion has assumed the character of a habit of the mind, and is on that account what it never could have been while only an emotion, permanent instead of being brief or evanescent. Accordingly, his conduct will be such as to indicate the respect he has for the judgment, as well as the deference he feels for the opinion of the beloved object ; he will shew that she on whom the affections of his heart are lavished, is regarded by him also as a partaker of his intellectual employments—so far, at least, as circumstances render it possible. Thus, for example, as the human mind has a more vivid enjoyment of what is beautiful in art or in nature when the perception of that beauty is shared by an intelligent friend, so, if the husband has it in his power to cultivate his own taste or improve his own understanding, he will rejoice in being able to share that advantage with the partner of his affections. If he is capable of perceiving the beauties of literary excellence, or of enjoying the charms of music, or of beholding with rapture the glorious scenery of nature, he will feel that the intellectual pleasures

thus attained are imperfect without the sympathy of that kindred spirit, whose happiness constitutes a large part of his own, and affection towards whom he feels to be the truest affection to himself.

All that has thus been said as to the obligations of the husband is equally applicable to those of the wife ; accordingly, as her happiness must constitute the rule of conjugal duty to her husband, his happiness must likewise be her rule of duty. In the daily avocations and intercourse of life, innumerable opportunities will arise for the exemplification of this principle. The sphere of a wife's duties differs vastly from that of a husband's. It is her peculiar province to attend to matters belonging to the household, while his chief business necessarily pertains to the outer world beyond the sacred precincts of home. But this circumstance renders the wife, in a special degree, capable of ministering to her husband's happiness, and of evincing the truth and depth of her affection towards him. The vast majority of the daily incidents of life are minute and apparently trifling, whether they be of a pleasurable or a disagreeable kind ; and hence, in the family, a wife possesses innumerable opportunities of exercising a spirit of tender courtesy and forbearance, and self-denial, in regard to incidents of very little absolute importance in themselves, although of much relative value as respects her



husband's comfort and happiness. The mutual obligation thus resting in the husband and wife alike, by which each is bound to seek and promote the happiness of the other, is amply sufficient when there is reciprocal tenderness and affection to secure the object in view—the harmony, peace, and happiness of the domestic circle, as it may readily be presumed to have done in the instance of those whose conduct and sentiments we have already referred to in our illustration of the principles laid down.

Between married persons, circumstances must occur giving rise to differences of opinion. It is, indeed, impossible that two separate individuals, however nearly allied to each other, shall always be able to regard every occurrence and every action in the same light, or form, with respect to every object of their attention, the same opinion or judgment. For this there are many reasons. Diversity of intellectual power, differences in the strength of moral sentiments or emotions, dissimilarity in education, habit, experience—all tend to the opposition or want of sameness in the opinions and judgments that may be formed. In all such cases, where a decision is indispensable, the power of decision must necessarily rest somewhere, and, as a general rule, it must rest with the husband; but where there is equal affection, there will seldom be any necessity for

authoritative decision, because each equally seeks the peace and the happiness of the other, and a spirit of mutual kindness, courtesy, and forbearance will prevail. The little history we have cited from the memoirs of Lady Fanshawe, affords an apt illustration of this. Her ladyship desired her husband to give her some private information on a subject on which the office he held required him to maintain the utmost reserve ; and it was impossible for him, without a loss of honour, to violate the confidence reposed in him, by confiding even to his wife the secret information he possessed. He knew that his honour was as dear to his amiable partner as to himself, and that the demand she had made could only be attributed to her want of experience. It was indispensable to refuse giving the information ; but on his part, in how tender and courteous a manner did he indicate the impossibility of complying with his wife's request ; and, on her part, how much good-sense and affectionate confidence did Lady Fanshawe exhibit in cheerfully submitting to the necessity of remaining ignorant of the matter she desired to know. The conduct of both parties in this incident was prompted by the purest affection ; that affection which, as already stated, leads each to seek and to promote the happiness of the other. Happy are they in whom the fortunate union of good-sense and tender mutual affection prompts to a similar

kindly spirit, on those many and various occasions in which, in the course of everyday-life, differences of opinion arise!

We have already stated that the reciprocal duty of husband and wife is the promotion of each other's happiness; and the remarks we have made on the subject refer chiefly to such happiness as the endearments of domestic life afford. But there is another and most momentous application of the principle, to which we are bound to give our attention. It is this—that if the husband and wife are equally under an obligation to promote each other's temporal happiness, they are still more bound to promote each other's well-being as regards that future world which revelation makes known. By the same principle by which the wife or husband is bound to seek his or her own religious improvement, by the same principle are they each under an obligation to seek each other's spiritual advancement and welfare. Their spiritual interests are as inseparable as their temporal interests. Hence, therefore, no condition can be more wretched than that of two persons, united together in the sacred bonds of wedlock, who are at the same time entirely disunited in sentiment and opinion on the most important of all subjects, and incapable of promoting each other's happiness in the best and highest sense of the term. Instances of the misery thus arising are far from

infrequent. One or two may here be mentioned as examples, without disclosing the names of those referred to.

In a certain city there lived, a few years ago, a young lady, well known to possess a high order of talent, much personal beauty, many accomplishments, and a heart full of tender sympathies—qualities and acquirements which could hardly fail to surround their favoured possessor with admirers and friends. She was, moreover, deeply imbued with the principles of religion; and her piety, free from all affectation or display, adorned all the other qualities by which she was so pre-eminently distinguished. It so happened that she was sought in marriage by a man whose wealth pointed him out to her friends as a ‘suitable match;’ but who was, in many respects, her inferior, and, as regarded that which she looked upon as all-important, he had no sympathy with her whatever. She married him under the impression and with the hope that her influence, as the object of his affection, would enable her to direct him, so that eventually he would be of the same mind with herself on matters of spiritual interest. All her expectations proved delusive. Her husband’s total want of all sympathy with her in those things, which she justly regarded as of incomparable importance, rendered it impossible for him to promote her happiness, however many the mere

temporal advantages were which he was able to procure her ; while, on the other hand, she was equally unable to minister to his happiness, owing to the extreme diversity of her opinion from his as to what happiness consisted in, or as to the mode of its attainment. All those admirable qualities and acquirements for which the unhappy lady was so remarkable, and which would have rendered her an unspeakable treasure to a husband capable of appreciating her value, went for nothing. Perpetual anxiety undermined her health. She lived long enough to see her husband become in succession a drunkard, a gambler, and a suicide ; and soon afterwards she descended to the grave, wearied and heart-broken by the sorrows of a few brief years, and affording a striking illustration of the danger there is in marriage when the parties entertain opposite views on the most momentous of all questions.

It may be supposed, perhaps, that the results are likely to be less disastrous in those cases in which the husband is impressed with the importance of religious concerns, while the wife is not so. The authority of the husband, his precepts, and his example, must, it may be presumed, favourably affect the wife, how unconcerned soever she may at first have been. In this opinion there may be some degree of accuracy ; but many instances might be

mentioned in which it has proved completely fallacious. One such instance may here be related.

A gentleman, whose name it is requisite to conceal, and who was deeply impressed in early life by the importance of genuine religion, formed an attachment to a young lady of much beauty and many accomplishments, but who was an entire stranger to those solemn and reverential sentiments on the subject of religion which her admirer possessed. But she was not merely a stranger to those sentiments, but opposed to them as if they constituted a species of frenzy or fanaticism. The marriage took place. In this instance, there could be little or none of that affectionate sympathy with each other, or of those kindred sentiments which are so indispensable as the means of lasting happiness in married life, because requisite, as already stated, to prompt both parties to seek and promote each other's true happiness. The husband, so far from being able to influence his wife, and lead her to regard the subject of religion with favour, found those principles which he had embraced, and to which he looked for happiness, in the most imminent peril. From year to year his wife continued to employ every possible stratagem to divert him from those objects he had always regarded as of supreme moment; and so successful were her unhallowed labours, that her husband entirely cast off even the

semblance of practical piety. To her this was perhaps of little moment ; to him it was everything. His declension was the breaking down of all the barriers which had in the course of years been raised against his downward progress. As he threw off the restraints of religion, he was freed, at the same time, from the obligations of morality and virtue ; and, after a career of vice, he died in despair, cursing his wretched wife with his last breath as the cause of the total shipwreck alike of his temporal and his eternal happiness.

A division of sentiment and opinion on the all-important subject of religion is not only always dangerous in the extreme, but often, as in the two instances now adduced, productive of the greatest unhappiness. Presuming, then, that the reader is impressed with this truth, and alive, at the same time, to the vast importance of genuine religion, let it be his or her earnest desire that, in entering into the married state, the person chosen as the friend and companion for life shall entertain the same views ; so that, whatever dissimilarity of opinion may occasionally arise on points of mere subordinate interest, both may agree on a subject on which a difference of sentiment may be fatal.

It has already been stated that it is not to be expected that two independent minds will always happen to coincide in the views they take of all the

subjects submitted to their consideration. And where this want of coincidence occurs, it has also been stated that the exercise of kindness and courtesy, prompted by sincere affection, constitutes one of the best methods of carrying out the great rule of duty equally incumbent on both married persons—the promotion of each other's happiness.

Now, such kindness and courtesy produce, as a general rule, the happiest results wherever a difference obtains on any minor or subordinate point; for it is only a very unnatural and very unusual acerbity of temper which the gentle offices of unvarying kindness fail to sweeten. But the course of procedure thus generally successful in small matters, has often been found very efficient in those of the highest moment. And, notwithstanding such instances as those we have last mentioned, there is reason to believe that uniform kindness, tempered with sound discretion, will, as a general rule, be rarely without some favourable result; and that the wife or husband who has become seriously awakened to the importance of divine things, may reasonably expect, where mutual affection subsists, to lead his or her partner ultimately to cherish similar views. Of the effect so produced, two illustrations may here be given—the one of the effect of kindness on the part of the husband; the other of its effect as exercised by the wife.



Some years since, a respectable tradesman, a member of Mr Jonathan Scott's congregation at Matlock, applied to Mr Scott for counsel, complaining of his wife's extreme ill-temper, and of the incessant torment to which she contrived to subject him. He stated that all his arguments seemed thrown away, and that so far from improving, she became obviously worse and worse. Mr Scott, as became him, advised him to redouble his kindness and affection towards his wife, in the hope that the fulfilment of the scripture precept as to conjugal love might produce a beneficial result. This, beyond question, was the soundest counsel that could be given.

The applicant, who was a religious man, resolved to act on the excellent advice he had thus received, knowing it to be founded on scripture. He increased his attention to his wife, bore with her ill-temper, and turned off the bitter expressions she used towards him with the 'soft answer' so effectual in disarming wrath. It was all in vain; nothing seemed to produce any beneficial effect; the wretched vixen seemed to the poor man to be under the dominion of some malicious demon, resolved by every spiteful device to render him completely miserable. Years of continued misery thus passed away, during which, with the utmost patience and kindness, the husband endured his domestic affliction.

At length his wife's bitterness, seeming still to increase, the unhappy man again presented himself to Mr Scott, to bewail his continued misery and ask his reverend friend's opinion as to a new remedy of great apparent efficacy of which he had recently heard.

'It seems to be a good cure, sir,' said the poor man; 'a neighbour of mine, whose wife has been for years as great a scold and termagant as the village can produce, has been completely cured by a few applications.'

'Ah, my friend,' said Mr Scott, 'it must indeed be a valuable remedy. And pray what is it?'

'Why, sir, it is simple enough,' was the reply; 'it is just what naughty children deserve—a good whipping now and then. Do you think I may try it?'

'I am afraid I cannot recommend such a course to you, my friend,' said the clergyman. 'I do not see any precept in the scriptures authorising it. I can only exhort you to employ the same means as hitherto, and I cannot doubt that by perseverance, you will succeed.' Having thus advised his humble friend, he, moreover, besought him to seek the Divine favour by earnest prayer, confident that, sooner or later, there would be a good result. The man, as before, took the advice given him; and after some time had elapsed, he and his wife both came to Mr

Scott, expressing cordial thanks for the advice he had given. The wife, acknowledging with many tears the wickedness of her former conduct, and assuring him that she had been won over to consider the momentous truths of religion by the unvarying kindness of her husband ; who, on his part, assured Mr Scott that his wife's character had undergone a complete alteration, and that she had become the most dutiful and affectionate of wives.

The other example to which allusion was made, is as follows: A gentleman who was entirely devoted to the world and its pleasures, without appearing to have one serious thought on the subject of religion, was spending an evening with a company of jovial companions when the conversation turned upon the good and bad qualities of wives, and the relation of such qualities to domestic prosperity and happiness. The gentleman in question praised his wife, whose temper, he declared, was admirable, her only defect being that she was too much devoted to religion.

‘Notwithstanding this defect,’ he continued, ‘such is the command she has acquired over her temper, that the utmost provocation is not sufficient to tempt her to employ even one single unkind word.’

His companions congratulated him on possessing so amiable a partner.

‘Such, I assure you, gentlemen,’ he added, ‘is her

excellence in this respect, that if you were to accompany me to my house at this hour, and it is now midnight, she would with the greatest cheerfulness rise and get you supper were I to order her to do so.'

Some of those present considered this as a vain boast ; others thought it would be a very unkind and even cruel test to which to subject the poor lady's temper. At length it became the subject of a wager, and the company adjourned to their friend's abode.

'Where is your mistress?' inquired the husband, addressing the servant, who had been sitting up for him.

'Gone to bed, sir, for some time,' was the reply.

'Call her up, then,' continued the thoughtless master. 'Tell your mistress I have brought some friends home with me, and that I desire she will immediately prepare supper for them.'

The inconsiderate message was delivered, and in due time the good lady made her appearance, entered the dining-room with the utmost cheerfulness, expressed her regret that she had retired to rest before her husband's friends arrived, and assured them that supper should be served up as quickly as possible, and that she was happy at having a suitable supply. Supper, notwithstanding the unreasonable hour, was served up with very little delay, and the

lady performed the honours of her table with as much good-nature and composure as if her unexpected guests, instead of coming at midnight, had arrived at the proper time, or had received a formal invitation to her house.

After supper, the guests could not refrain from giving utterance to their astonishment and admiration. They all felt that the test was a severe one to which they had exposed their kind hostess, and they could not deny that she had amply realised the description which her husband had given them of the sweetness of her disposition.

‘I think it is right to tell you, madam,’ said one of the company, addressing the lady, ‘that this very unseasonable intrusion is the consequence of a wager, and we have certainly lost it. To confess the truth, we thought it very improbable that you would receive us with the kindness and civility you have displayed; and although I am sure we regret having acted so unwarrantably, yet it affords us no small gratification to find the high estimate your husband has of your temper and kindness so completely verified.’

The lady bowed and smiled in acknowledgment of what she considered as a compliment, and the gentleman added, ‘Pardon me, madam, if I ask how it is, since you must disapprove of our conduct, you

have treated us with so much urbanity and displayed such equanimity?’

‘I will answer your question with candour,’ replied the lady quietly. ‘There was a time when I could not have controlled my temper and feelings, but I have learnt how to place them under the dominion of those principles which the Bible inculcates. It is part of my religion to exercise the utmost tenderness towards my husband, and to submit with patience to those evils which I cannot remedy. It is my duty to my husband to make him as happy as possible, in the hope that he may yet be led to enjoy the pleasures I myself possess in attending to the all-important things of religion, instead of the objects of the world only.’

These sentiments were not uttered at once, but during the short conversation which she had with the gentleman who had put the questions now mentioned. They made a deep impression on her husband’s mind. They recurred to his memory again and again, and eventually he cast away the frivolities in which he had so long indulged, and sought and found the sacred happiness his wife enjoyed, overcome by her affection, which, directed by the principles and precepts of religion, had given birth to the ‘charity which suffereth long, and is kind.’

Having thus endeavoured to illustrate and enforce

the important subjects of this chapter, we shall conclude by citing the language of De St Lambert. 'There is a place on the earth,' says the eloquent Frenchman, 'where pure joys are unknown, from which politeness is banished, and has given place to selfishness, contradictions, and half-concealed insult. Remorse and inquietude, like furies that are never weary of assailing, torment the inhabitants. This place is the house of a wedded pair who have no mutual love or esteem. There is a place on the earth to which vice has no entrance; where the gloomy passions have no empire; where pleasure and innocence live constantly together; where cares and labours are delightful; where every pain is forgotten in reciprocal tenderness; where there is an equal enjoyment of the past, the present, and the future. It is the house of a wedded pair, but of a pair who, in wedlock, are lovers still.'

cises his authority, not from caprice, nor from a love of power, but from simple love to his child, and for his child's advantage. Hence affection, as already stated, forms the true basis of domestic happiness, as well as of those domestic virtues on which that happiness depends. Happy the family of which all the members are united by the golden chains of love; happy, even although called on to partake of the unavoidable evils of this mortal and mutable state!

In accordance with our plan, we shall now present the reader with several illustrations, first of parental affection itself, and then of the method by which the happiness and prosperity of those who are its objects, shall be best attained. The biography of many of the distinguished persons spoken of in ancient history affords some striking examples.

Diodorus Siculus mentions the following instance: Cambalus was a young gentleman of character and fortune in the city of Mulgeatum. One day, during a hunting expedition, he was waylaid by the banditti who infested the country, and very narrowly escaped being robbed and murdered. Gorgus, his father, happening to pass after his escape, he related to him the danger he had been in. The son was on foot and his father Gorgus on horseback; but no sooner had he learnt the danger his son was exposed



to, than he leaped from his horse, and desired the young man to mount and make the best of his way home. Cambalus, however, preferring his father's safety to his own, would by no means assent to the proposal; and, on the contrary, conjured his father to leave him and to take care of himself. Struck with the affection and generosity of his son, Gorgus entreated him with tears to consult his safety and to escape. This affectionate contest continued for some time, each urging the other to save his life; and while they were thus occupied, the banditti attacked them, and put them both to death.

A somewhat similar example is given in the case of a father, whose two sons had been taken prisoners by a tyrant, and condemned to die. He was resolved at all hazards to redeem them. He applied to the agents of the tyrant, and offered, in their behalf, his own life and a large sum of money as ransom. The soldiers, whose duty it was to put the youths to death, informed the unhappy father that the equivalent he proposed would be accepted for one of his sons, and for one only; for they were, they declared, accountable for the execution of two persons, and that all he had to do was to choose which of the two young men he would redeem. The afflicted father, anxious to save even one of them by the sacrifice of his own life, felt utterly unable to decide which of them should perish, and

remained so long in his agony of doubt that both were executed.

Many beautiful examples have been recorded of maternal love, some of which we shall now relate.

In the Bay of Boston there are several small islands, one of which was inhabited by a single poor family. Nothing could be more solitary than their condition, or more remarkable than the affection which the husband and wife bore to each other and their children, to which, it may be, the very solitude of their lives and their dependence on each other tended to contribute. The husband, unhappily, was seized with illness of a very severe character. Of course, no physician was at hand to apply any remedies, and all the skill of his unhappy wife was exerted in vain; and after a few days and nights, spent with incessant care and tenderness by his bedside, she found herself a widow. What a desolate condition for the poor woman and her seven young children! Instead, however, of indulging her grief, or sitting down in despair, the devoted mother, perceiving that her children were entirely dependent upon her, and that nothing but the most prompt and vigorous exertions could by any possibility save them from starvation, devoted herself to her duty with a heroism which nothing but maternal love could have prompted. As there was no family but her own on the island, it was requisite that she

should obtain assistance in discharging the last offices to her husband's remains, and then, that she should take active measures to provide for the daily wants of her family. The nearest island was three miles off. Leaving her infant in the charge of her eldest child, and placing the two next in age to keep watch beside their father's corpse, she unmoored the fishing-boat, which a few days before her husband had guided over the sea to obtain food for his family, and without daring to reflect on the utter helplessness of the children left behind, or the fate that must befall them if she should perish, she boldly pushed out from shore, and although the sea was rough and the wind against her, found her way to the next island. There she obtained the assistance she required ; and such had been the energy with which her maternal anxiety and affliction had inspired her, that she performed the voyage in a much shorter time than was required for the return, although the boat was then rowed by two men.

Many instances, such as the following one, might be recorded, in which incessant toil and labour have been undertaken under the sacred impulse of a mother's love. At Huntspill, in Somersetshire, lived a poor woman named Joanna Martin. Her husband had been a day-labourer, and had left her a widow with six young and helpless children to provide for by her own exertions. She might have

obtained admission for them to the poor-house, but to this she could not make up her mind, as it would deprive her of their society. She preferred, therefore, making a vigorous effort for their support.

Giving an account of her extraordinary exertions for this purpose, the poor woman says: 'For many a long month I have risen at two o'clock in the morning, and after doing all that was necessary for the children, I have started on foot for a market town eight or ten miles off, with a load of pottery on my head, which I contrived to sell so as to return to my house before noon.'

This was hard labour. But what will not a mother's love perform! No doubt the toil, great as it was, was followed by the cheering and delightful consciousness which is one of the best rewards of virtue. Continuing this kind of exertion, Joanna Martin contrived, in the course of a year, not only to support her children comfortably, but to save what was to her a large sum of money—about a guinea and a half. At this time she found herself obliged to leave her cottage, and she resolved to erect one for herself, and to do so chiefly by the labour of her own hands. In this, her perseverance and activity were crowned with success, and her new abode—humble, indeed, although it was—exhibited much comfort, and was, as she remarked with much cheerfulness, 'a tight little place.'

This industrious woman afterwards purchased a cart and pony, by means of which she was enabled to travel conveniently to market, and to much greater advantage than before. She brought up her children without begging, or without aid from the parish, thus exhibiting, not merely an admirable example of maternal affection, but a spirit of independence which cannot be too much admired.

An American publication gives the following account, which affords an illustration of maternal love as exhibited by a slave. It is usual for the slave-owners entirely to disregard the feelings of the negro race, and to treat them as if they were irrational beings. Instances of atrocious cruelty towards them have frequently occurred, and perhaps there can hardly be a more striking instance of it than the separation so often made between husband and wife, parents and children, when one or the other require to be sold.

It appears that a hard-hearted master possessed an excellent female slave, who, although often subjected to extremely cruel and harsh treatment, remained faithful to his interests. He resolved, however, to sell her child at the slave-market at New Orleans, and this announcement produced an effect which the most unjust and brutal treatment of herself personally never could have done. She resolved that no power should tear her child from

her, and that she would die rather than permit this to take place.

It was winter. Escape was hardly possible. But maternal love enabled her to brave every peril, however great. Taking her child in her arms, she started at midnight for the Ohio, in the hope of being by some means able to cross the river, and thereby gain her emancipation from bondage. After incredible toil and privation, she reached its banks; but on looking back, she beheld those who had started in pursuit of her just descending the hill. There was no time to lose—there was no boat—the river was covered with masses of ice slowly moving down with the current. What is the poor fugitive to do? The danger is imminent, and the prospect even of death is far less dreadful than the consequences to ensue on her falling into the hands of her pursuers; she would then, indeed, be deprived of the child for whom she had risked and suffered so much.

With but a moment's hesitation, she resolved to attempt the passage of the river. She clasped her child in her arms, and sprung from the bank upon a large block of ice slowly floating past. From that block she leaped to another, from which she again sprung as it was about to yield beneath her weight. In this manner, from one piece of floating ice to another, she swiftly passed towards the opposite

bank, which she at last gained in perfect safety, amidst the congratulations of a multitude of persons.

‘Brave woman!’ exclaimed a Kentuckian, who had seen her exertions and witnessed her escape. ‘You have nobly earned your freedom, and you shall have it.’

The mother and child were kept together. The poor mother’s love was fully rewarded as well as gratified.

Baron Humboldt, in his *Travels in South America*, mentions that far from the limits of civilization, near the confluence of the Atabapo and the Rio Ternie, he found a high rock, called the ‘Mother’s Rock,’ regarding which the following circumstances are mentioned, and which present a most striking and memorable example of maternal love.

It appears that the Roman Catholic missionaries had been in the habit of employing the half-converted and half-civilised Indians in hostile excursions against certain native tribes, for the purpose of kidnapping slaves for the so-called Christians. On one occasion the party thus employed found a Guahiba woman in a solitary hut with her three children, two of whom were infants. The father, with his eldest children, had gone out to fish, and the poor mother had in vain endeavoured to fly with her children from the

danger. Her pursuers followed her, and making her and her children prisoners, carried them to their boat, and sailed away to the missionary station at San Fernando.

The unhappy mother was now far from her home ; and although she had three children with her, there were others with their father, to whom she was united with that maternal love which neither distance nor suffering could extinguish. Under the impulse of her affection, she repeatedly endeavoured to make her escape, and to return home with her children, but she was always brought back, and by the directions of the missionaries, unmercifully beaten to deter her from renewing the attempt. At length the inhuman wretches, to whom the character of Christian priests can only be applied in bitter irony, resolved to separate the mother and the children. This was immediately done. The poor woman was put into a boat, and sent up the Anobape River to one of the mission stations, called Jairta. She was seated on the bow of the boat. She knew not what fate awaited her, or whither she was going. This alone she perceived, that her journey carried her farther and farther away from her children ; and by observing the direction of the sun, she was enabled to discover, in some degree, the direction from whence she had come. Animated by her affection, she suddenly



broke her bonds, and plunging into the river, landed at the rock to which we have referred. The effort was fruitless. She was pursued, and at last taken again ; brought to the rock on which she had landed, and scourged with whips till her blood reddened the rock—not harder than the hearts of her brutal persecutors. Her hands were then tied behind her bleeding and lacerated back. She was once more dragged on board the boat, and at last brought to Jarita, where she was thrown into a kind of stable. From this prison she instantly made her escape. The night was profoundly dark ; it was the rainy season ; she was eighty miles in a straight line from her three children, and between her and them lay forests which human foot never trod inhabited by savage beasts, and rivers morasses and swamps, the abodes of alligators, through which no man had ever dared to pass. She had gnawed with her teeth the thongs that bound her, and was not to be found. In four days she arrived at San Fernando, and was observed hovering round the place where her children were. Once more the demons in human form seized on the hapless mother, and sent her away to some of their mission - houses on the Orinoco, where, refusing all nourishment, she quickly drooped, and died of a broken heart. How beautiful a mother's love, and how intense ! Having noticed those examples of parental affection, we will now

consider, as we proposed, the method by which the object of parental affection has been best attained. This method is education in its best and most comprehensive sense; and on this the wise and intelligent among the ancients were all of one opinion. As evidence of this, it is only requisite to adduce the example of Cornelia, the illustrious mother of the Gracchi, and that of the Consul Paulus Æmilius.

Cornelia, after the death of her husband, devoted herself to the care of her twelve children with prudence and wisdom, such as acquired her universal admiration and esteem. Three out of the twelve only lived to years of maturity. One of the three was her daughter Sempronia, who became the wife of Scipio Africanus; the other two were her sons, Tiberius and Caius, and them she brought up with so much care, that though they were generally acknowledged to have been born with the most happy disposition and powers of mind; it was well known that they were still more indebted to education than to nature. The answer which Cornelia gave a lady of Campania concerning them, has often been mentioned as an excellent lesson for mothers: The Campanian lady possessed great wealth, and was much addicted to pomp and show. On one occasion, during a visit to Cornelia, she displayed to her the valuable jewels of various kinds she possessed, and

begged, at the same time, that Cornelia would exhibit her own in return. While they were thus conversing, the noble widow's two sons entered their mother's apartment, having returned from school, and Cornelia, pointing to them, said to the Campanian lady, 'These are my jewels; these are the only ornaments I admire.'

Paulus Æmilius, to whom we have referred, on retiring from public life after the expiry of his consulship, devoted himself, among other important duties, to the education of his family. Few men ever exhibited greater frugality as regarded his own personal expenses, or more magnificence where his honour and his duty were concerned. Consequently, he spared no trouble or expense in procuring for his children an education worthy of their birth. Grammarians, rhetoricians, philosophers, sculptors, painters, masters expert in managing horses, hunters who taught the exercises of the chase—all were employed and liberally remunerated for their labour in giving instruction to his children. Whenever his other duties permitted it, he himself took care to be present at their studies and exercises; and by all those assiduous cares, he proved that among the Romans there was no father who had a greater love and tenderness for his children.

It is not, however, to the duty of obtaining for children an academical education that we now refer.

On this subject there cannot be any difference of opinion, and every intelligent parent is anxious to obtain such instruction for his children at school as his means allow, or the station in life for which he intends them appears to demand. We refer to domestic education ; the kind of training which the child ought to receive at home—a species of instruction, intellectually and morally, of the highest possible importance, and on which, indeed, the future happiness both of the child itself and the parents very greatly depends. If we reflect a moment, and remember that the object of the parents is, that their children shall grow up fitted for the business of life, we shall at once perceive that school education is but a very small part of what is requisite to effect this object. Their health of mind and body must be attended to as well as their acquirement of intellectual stores. Now, the health of body and mind—in other words, the physical and moral development of the child—depends almost wholly upon the care and judgment, as well as the affection, of the parents. To express this more fully, in addition to intellectual education, a great share of which even the parents themselves contribute, it is their special and peculiar duty to attend to matters relating to the food, the clothing, the comfort, the personal order and cleanliness of their children, and their restoration to health when sick. And beyond

this, it is their duty to suppress the evil passions of their children; to cultivate their affections, to instil into their hearts the love of what is beautiful, good, and true; and to fit them for their duties to their fellow-creatures, and to the Author of their existence. In due attention to those two classes of objects, the supply of merely corporeal wants, and the cultivation of the affections of the mind, consists the home education, with which it is peculiarly the province of parents to furnish their children. And how important to the young is this very home education! Presuming that every physical want is supplied, how intimate a connection with the child's future good has the due culture of its affections, the subjugation of base and injurious propensities, and the development and strengthening of those emotions and principles which are virtuous! And for all this, home is the school designed by Divine Providence—a great truth which parents cannot too carefully consider. From the relations of the household—father and mother and children, and brothers and sisters—arise every day, every hour, occasions for the exercise of some virtue of the utmost value in mature years. Thus, for example, the child learns politeness, which is nothing else than a ready deference to the wishes or wants of others; and thus, too, he learns the important habit of self-denial, as well as other habits, such as order and perseverance, all

of which are concerned in subsequent years in his happiness.

As we suppose ourselves to be addressing a father and mother, we would ask them to consider how great a source of gratification, and even of happiness, in after-life do they prepare for their children, by enabling them to look back with fond remembrances on a well-regulated home. 'How frequently has it been confessed,' says an excellent writer, 'that the remembrance of a father's solicitude and affection has acted like a perpetual beacon in warning from vice! Old remembrances, however, chiefly centre round the mother. She is the divinity of the child, and was all in all to him before he knew of any other object of veneration. What hosts of remembrances of this dear departed shade! Her early attention to all his little wants; her anxiety about his personal appearance and behaviour as she used to send him forth every morning to school; her attempts to shelter him from rebuke and punishment; perhaps her privations, her sufferings, and widowhood; her heroic struggles to maintain appearances, and get her boy forward in the world; her delight, finally, in living to see him in that position of respectability which for years had been the object of her most fondly-cherished hopes; the tranquil close of her existence, and her dying blessing; all this, and much more, may be said to form an inex-

tinguishable inheritance of pleasurable recollection—a fountain of feeling perpetually welling out and irrigating those dreary wastes of hard, everyday toil and thought which lie irksomely in the path of life.’

An illustration of the powerful influence thus exerted by the remembrance of a tender mother’s love and solicitude will not be out of place here. An excellent clergyman mentions that a gentleman, whose mother was remarkable for her strong good-sense and piety, was in the habit of bringing him up, when a little boy, to offer his prayers, kneeling at her knees. On such occasions she was wont to place her hand upon his head, and to speak to him in kind and gentle words of the necessity of love to others and of devotion to the Author of his being. Year after year he thus offered his youthful prayers. At last the loving parent who had taught him passed away out of the world, and he was left exposed to various evils and many dangers. He declared, however, that whenever he was tempted, in the course of a rough and perilous career, to do any act contrary to the principles of moral rectitude, he felt in the most vivid and distinct manner, as if it were an actual reality, the pressure of his mother’s hand on his head; and often he declared that by this means he was turned aside from actions which might have materially injured his temporal prospects as well as his happiness; he felt, too, he said,

the pressure of the beloved mother's hand on his head in many scenes of affliction, and had, from some unaccountable causes, received comfort from it.

This striking example exhibits a very clear proof of the impressibleness, as well as the tenacity and vigour, of the faculty of memory in early life; and it also affords one of the many illustrations that might be given of the vast importance of parental instruction at a period which, for obvious and wise purposes, the Author of the human mind has rendered of all others the most susceptible of strong and permanent impressions.



## CHAPTER XVI.

### PARENTS AND CHILDREN.

**DISCIPLINE—Firmness—Obstinacy subdued—Cheerfulness—Effect of Kindness—Importance of Truth in all communications with Children.**

WITHOUT further reference to the subject of physical education, or the supply of the bodily wants, we shall now notice some illustrations of the moral discipline which it is the parents' duty to exercise.

The first principle in which he is bound to instruct his child is that of obedience and submission to his authority. For this purpose various qualities are necessary, and one of the most important is that of firmness—a quality indispensable, however kindly disposed the parent, or however amiable the child may be.

'Some children,' says an excellent authority, 'are easily managed; but there are few who will not sometimes try to have their own way. At one time they will attempt to evade, at another they will brave authority. In this species of strife they are often sharp-witted and dexterous, and sometimes

intrepid, pertinacious, and headstrong. If they succeed once, they gather courage ; if twice, they feel assured ; if thrice, they triumph. The only safe method is for the parent to meet the first resistance of the child with firmness, and by no means to permit himself to be baffled either by evasion or defiance. But great caution is to be used. The object should be not merely to make the child obey externally, but internally ; to make the obedience sincere and hearty, and to make it flow alike from affection, a sense of duty, and a conviction that he consults his true interest in so doing. All these motives should be brought to concur in the act ; if any one of them is wanting, the obedience is imperfect. To accomplish this thorough subjection of the child to parental authority, it is obvious that great prudence is necessary ; there must be no violence, no display of temper, no angry looks, no hasty words. Before he can expect to govern a child, a parent must first begin to govern himself. His own passions being under control, his heart chastened, and the traces of vexation swept from his countenance, he may meet the rebellious child assured of triumph. That child might resist threats, and be hardened by force ; but it will not long resist patient kindness, tender remonstrance, affectionate counsel.'

Of the firmness thus referred to, the following little incident affords an example :

‘Charlotte,’ said a mother to her little daughter about four years old, ‘fetch me that ball of cotton, my dear.’

The child, who was busily engaged in play, looked at her mother, and careless of the order, exclaimed as she resumed her amusement, ‘No !’

Her mother repeated the command, ‘Charlotte, hand me the ball of cotton instantly !’

To this second injunction the child replied, ‘No, I won’t !’

This appeared to the father, who was present, a case in which it was absolutely essential to the future happiness of the child to check the spirit of obstinate disobedience thus manifested. The mother having given her commands once and again to no purpose, he therefore resolved to administer the required lesson.

‘Charlotte,’ he said, addressing the little girl kindly, but with the tone of authority, ‘carry the ball immediately to mamma !’

The child went to the place where the object indicated lay, stooped, but picked up a piece of paper which lay beside it, threw the paper into her mother’s lap, and resumed her amusement. Her father then took her by the hand, drew her towards him, expostulated with her in a kind but firm

manner, warned her of the consequences of continued disobedience, and repeated the command he had already given. Her disobedience now assumed the character of sullenness as well as obstinacy, and her inward resolution was that she would carry out her own will.

It was now indispensable to reduce the little delinquent to subjection by inflicting a corporeal punishment. This her father at once did, exhibiting no trace whatever of passion, but displaying the utmost coolness. The child screamed, and called for her mother, who interfered; and not finding her interference successful, quitted the apartment in a flood of tears. The father's firmness of purpose, as well as temper, remained unshaken. He paused a little, and then uttered the command anew; but such was the spirit of obstinacy in the child, that the chastisement inflicted had produced no result.

She looked alternately at the ball of cotton and her father, cried, rubbed her eyes, pouted, and sobbed out, 'I can't!'

Another application of the birch was the instant consequence. The child again screamed, and louder than before, and promised she would do as she was ordered. Her father again tried the experiment, but the child only went to the spot where the ball of cotton lay without stooping to pick it up. The

spirit of hostility to her father's orders was still unsubdued.

At this moment some friends entered the apartment, with the view of rescuing the little criminal. They represented to her father that it was cruel to beat the child, and that it was useless, and that by and by she would know how to behave better. The father, however, happily remained unmoved, firmly resolving that he would now reduce the refractory little girl to a state of submission.

'Since you will not do what I bid you,' he said, quietly addressing her, 'I shall whip you again, and, observe, it will be more severe than before!'

He then administered an additional castigation, and the object was at last gained. A singular transformation had taken place. The obstinate spirit was broken, the command now issued was instantly obeyed, and the mother being recalled, her father proceeded to test the reality of her obedience.

'Charlotte,' he said, handing to her the ball of cotton, which she had placed in his hands, 'put this ball upon the floor where you got it.'

The command was obeyed.

'Now, my dear,' he continued, 'take it up and give it to mamma.'

It was immediately done, and with cheerfulness and alacrity.

'My child,' said her father, 'you are sorry for

your conduct. Come, then, to my arms; you will not disobey mamma any more !'

The result was in the highest degree satisfactory. But what would have been the consequence had the gentleman, instead of remaining firm in his intention of reducing his child to obedience, weakly given way to the injudicious remonstrances of his friends or his wife? It cannot be doubted that the little girl would have been confirmed in her disobedience.

In addition to this vastly important quality of submission to the parental will and obedience to the parental commands, let our readers, who occupy the relation of fathers or mothers, cultivate in their children a cheerful temper. No one who has been in the habit of observing the differences that subsist in families, can have failed to perceive that there are among brothers and sisters great diversities of temper frequently to be met with. Some children are lively, others dull; some sweet-tempered, others prone to ill-humour. Now, to confirm and cultivate the good, and subdue or wholly eradicate, the evil tendency, is a labour involving much care and judgment—frequently, alas! more judgment than ordinary persons usually possess in such matters. On this subject we shall, however, only observe, that to subdue the evil, kindness, conjoined with the firmness already spoken of, is most effectual; whereas, to scold or threaten the child, or to exhibit want of

coolness or temper, is almost certain to confirm, if not actually to aggravate, the malady. The power which kindness exerts on persons in every period of life is very great, but its influence over children when judiciously employed, is greater than at any other time of life.

One or two illustrations of this may here be given. A mother, known to the author, observes the following excellent plan if any of her children happen to exhibit ill-humour. She addresses the child with much gentleness, and says, 'I am afraid you are not very well to-day, my dear; we must put you to bed and take care of you. I will give you a little medicine, and you will soon get well.' In this case, if there is real illness, the child is better of the treatment in every point of view; if the only ailment be ill-temper, the kindness turns it aside, when accompanied by the danger of being put to bed, or compelled to swallow physic.

A system of kindness most effective in its results might be carried out in a variety of modes. Thus, for example, the child might be invited, or requested, instead of being commanded, to perform any particular act—that is to say, it might be more efficient, as constituting a cheerful habit of obedience, to appeal to the judgment and the affections of the young person, rather than have recourse to the exercise of unexplained and authoritative orders.

‘Don’t you think you had better not meddle with that broken glass ; it may cut you, for it is very sharp ?’ These words on the part of the lady already spoken of amounted to a command ; but the command was conveyed in an appeal to the child’s own reason, as well as the habit of attending to his mother’s suggestions, conveyed in that mild but sufficiently definite form.

Kindness to children is of very high importance on the part of parents in another point of view, and that of the most momentous kind, in which the absence of it may be extremely prejudicial, checking the warm emotions of filial affection, and chilling some of the best impulses of the youthful heart. ‘Conversing lately with a very interesting little girl of between six and seven years of age,’ observes a writer on the subject, ‘I took occasion to speak to her of the gratitude she owed to Divine Providence that she had so excellent a father. Her reply filled me with astonishment. Looking me full in the face with her soft blue eyes, and with an expression of pain and grief in her young face, she said, ‘He never speaks kind to me !’ How much did I feel was implied in this. Perhaps the father was harrassed by the cares of life, and was not aware of so neglecting his affectionate little daughter ; but how little do any cares or anxiety excuse that neglect which was obviously doing a positive injury to the very



being for whom he was daily engaged in toil. The kindness and gentleness of manner we thus refer to, is not important merely as a method of obtaining cheerful and rational obedience; it is itself a practical lesson of the highest consequence, and is almost certain to give birth to the same quality in the child towards whom it is exercised.

In preceding chapters we have already spoken of veracity as a quality of inestimable value in the business of human life; let parents lay the foundation of this principle deep in their children's minds. Nothing is more injurious to the moral character of a child than deceit and concealment; they should be taught to be on all subjects and on all occasions open and ingenuous. They should never hear a falsehood, nor even an equivocation. It is scarcely possible to estimate, on the one hand, the injury which a weak, if not immoral father or mother may inflict by failing to check the tendency if it appears; or, on the other hand, the benefit they confer on their child, by exhibiting in their own conduct an inviolable reverence for truth.

The celebrated Robert Hall had so great an aversion for every species of falsehood and evasion that he often expressed himself very strongly on the subject. In his life, by Dr Gregory, the following incident is related, which bears so directly on the

subject of our remarks, that we cannot withhold it from our readers.

Mr Hall happened to be spending an evening at the house of a friend where there was a lady on a visit, who retired from the drawing-room that her little child, about four years old, might be put to sleep. In about half an hour she returned, and said to a lady near her: 'She is gone to sleep. I put on my night-cap and lay down beside her, and she soon dropped off.'

Mr Hall, who heard this, at once addressed the lady: 'Excuse me, madam,' he said, 'do you wish your child to grow up a liar?'

'Oh dear no, sir!' exclaimed the lady; 'I should be shocked at the thought of such a thing.'

'Then bear with me,' said Mr Hall, 'while I say that you must never act a lie before her. Children are very quick observers, and soon learn that that which assumes to be what it is not, is a lie, whether it be acted or spoken.'

The following simple incident affords a contrast to the mother's conduct, as related in the case now mentioned. An evening-party had met, consisting of several ladies, some of whom had children with them: The child of one of the ladies in particular—a little girl of five years of age—was guilty of rude noisy conduct, not agreeable anywhere, but especially unsuitable on that particular occasion.

The mother reproved her gently, and desired she would desist. For a little the child attended to her mother's order, but in the hilarity of the moment, forgot it, and became as uproarious as ever.

The mother again spoke to her. 'My dear child, if you do not attend to my desire, if you forget again what I say, I shall punish you.'

Not long after, the child again violated her mother's order, and soon after came the time for going home, when the mother left the room to prepare for her departure. During her mother's absence, the little girl recalled to mind the threat of punishment her mother had uttered, and the recollection filled her with grief. This a young lady present observed, and discovering the cause of it, endeavoured to pacify her.

'Do not cry, my dear,' said she, addressing the child; 'I will ask mamma not to punish you.'

'Oh,' cried the child in the midst of her tears, 'It will do no good; mamma never tells a lie.'

Thus let parents cultivate in their children's minds an abhorrence of everything that is opposed not only to truth, but to all the qualities which belong to the idea of moral rectitude and virtue. They will by this means lay the foundation of their happiness and prosperity, whatever may be the condition of life in which they may be placed, and

in promoting their prosperity and happiness, they will best promote their own.

We have thus seen, in a variety of examples and illustrations, the nature and importance of intellectual and moral principles when reduced to practice in childhood, in youth, and in maturity, in the limited relations of the domestic circle, or the wider sphere of public life. We thus perceive that it is not merely the knowledge of true principles, but the union of that knowledge with the practical exemplification of those principles, that issues in the desired result : in a word, that the **Head** and the **Hand**—the principles and the practice conjoined—are capable, as a general rule, of leading with certainty to the attainment of the happiness that springs from self-approval ; the satisfaction which arises from the respect and esteem of others ; and the prosperity which rewards the love of what is good, beautiful, and true.

THE END.

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